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# CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



DESIGN FOR CHRISTIAN HIGHER EDUCATION

DAILY CHAPEL

THE PRESIDENT STUDIES HIGHER EDUCATION

THE CHURCH COLLEGE SPEAKS TO THE CHURCH

THE GIFT AND THE TASK—A BLACK SHEEP

VOL. XXXI, No. 2

JUNE, 1948

NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

## NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

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# Christian Education

Vol. XXXI

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## Education and Christian Faith

By HENRY P. VAN DUSEN

IF OUR THEME is to be set in true perspective, some words of historical orientation are essential. We may usefully distinguish three successive epochs which may be designated "the Background," "the Foreground," and "the Present Situation."

### I

The *background* of the present American educational scene is the period of its initial beginnings. As is well known, higher education in the United States was originally almost exclusively under Christian auspices. Colleges were mainly of two types. Earliest were the institutions which have since developed into the great privately endowed universities. Most of them were founded primarily as training schools for the leadership of Government and Church—like Harvard College, "lest New England be cursed with an illiterate ministry!" Until quite recently, their presidents were usually ordained clergymen.

The other type comprised the so-called "Church Colleges"—much smaller institutions scattered in every corner of the land, founded by individual religious Communion in order that the youth of their memberships might have the privileges of the higher learning, to be furnished them in an avowedly and vigorously Christian setting. Most of the institutions of this type still retain some church connection.

Only in the second period did secular higher education attain significant proportions. Generally speaking, until less than half a century ago, the relation of religion to collegiate education in

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America was two-fold. Religion was the parent and sponsor of education. And religion was the keystone of the educational arch, the determining factor in educational theory and practice. This was precisely as most Americans wished. The role of religion in the education of their children exactly mirrored the importance they professed to give it in their own lives.

### II

The *foreground* is marked by striking changes in the dimensions, the orientation, and the philosophy of higher education in this country. It dates roughly from the turn of the century. The foreground, then, represents a period of almost exactly fifty years. Three features have been predominant:—multiplication, specialization, secularization.

1) *Multiplication*—of students, of institutions, of subject matter. As recently as 1907, forty years ago, university and college students in this country numbered only 300,000. Thirty years later their number had multiplied four-fold; ten years later still, nearly ten-fold.

Such rapid increase in clientele could be cared for only by a mushroom multiplication and growth of institutions, of diverse sizes and types, under a variety of auspices, in every section of the country. Gigantic state schools, supported by public funds, now harbor a majority of college youth. In most of them, there is today no recognized place for religion, no definite philosophy of the place and role of religion within the educational scene. These vast and marvelous factories of learning turn out AB's, BS's, MA's, even PhD's very much like a Ford factory, products beautifully painted, resplendent, efficient, as well equipped as a Ford car for the hard work and wear and tear of life; and as ill equipped for the mediation of the deeper meanings and insights of life.

However, multiplication was not only in *students* and *institutions*, but also in *subject matters*. These were the decades of the most rapid extension and diversification of knowledge in human history. Accommodation in the structure of education was inevitable. The larger universities multiplied schools and divisions; the smaller colleges multiplied departments; all multiplied subjects and courses within almost every department. This development

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has flourished all along the line, but with most jubilant unrestraint in the so-called "practical" and vocational fields, rather than in the traditional and humanistic disciplines. Not only have the *dimensions* of the typical curriculum swollen almost beyond recognition; the traditional *balance* has altered even more drastically.

2) With this multiplication of subject matter and divisions and departments has gone a second feature of this period; namely, *specialization*. Specialization in scholarship, and a corresponding narrowing of the area of competence of each instructor. Specialization, so productive of increased knowledge, so essential for scientific advance. Specialization, so stunting to large-mindedness, so fatal to grasp on the whole truth which is the real truth. It is this which has led to the hackneyed student jibe that the modern university professor is a man who knows more and more about less and less. It has led perhaps the foremost thinker of this country in these latter days, Professor Whitehead of Harvard, to his more considered, more authoritative, and more devastating indictment: "The increasing departmentalization of universities during the past hundred years, however necessary for administrative purposes, has tended to trivialize the mentality of the teaching profession." And, one fears, not only the mentality of those who teach but, by contagion and reflection, the mentality of those who are taught.

The same factors have played upon the mind of the student, and especially in the advance of the so-called free elective system, whereby a student is left relatively unguided, as well as uncontrolled, in the choice of his academic program—what has been not inaptly described as "the bargain-counter theory of education." Indeed, the present-day university curriculum reminds one of nothing so much as a cafeteria, where unnumbered tasty intellectual delicacies are strung along a moving belt for individual choice without benefit of dietary advice or caloric balance. And the result in the mind of the student? All too often, obesity or mental indigestion; or, it may be, malnutrition and even pernicious intellectual anemia!

3) Finally, multiplication and specialization have been paralleled as both effect and cause, by progressive *secularization*.

With mercurial changes in the dimensions of American higher

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education have gone kaleidoscopic developments in educational theory and practice. They reflected changes, not primarily in prevailing philosophies, but in the ideals and habits of American life. Men always attribute disproportionate influence to intellectual factors, to trends of thought. They forget that that which determines both individual and corporate outlooks far more than theory is always the actual character of the practical world of affairs which surrounds and moulds both. This is especially true in this land of ours. With us more than with most peoples, action precedes thought; practice dictates principle; what we do determines what we believe.

The new educational philosophy was born of the times. Its pre-suppositions, norms and objectives mirrored the public mind. It echoed the typical American's glorification of the individual, his disdain of the past, his trust in science as mankind's Messiah, his unchallengeable certitude of the fated prosperity and progress of his nation, his estimate of the true values of life, his interest in gadgets and techniques, his religious unconcern, his inveterate optimism, above all his unshakeable confidence in man's power to know and to do—in brief, his this-worldly perspective. That drift in American life has given us the modern successful American whom Struthers Burt once characterized as that "strange, absurd, pathetic conquering Hamlet of the modern world, with his catch words and his motor cars, a score of platitudes on his life and a score of unrealized desires in his heart."

Do not be deceived. While the secularization of education is in part due to the increase of knowledge and the inevitable growing complexity of curricular structure, it is mainly an accurate reflection of what has been taking place in the life of the American people as a whole. In this progressive secularization of education we are hard up against the progressive secularization of American life, and the first will not be cured radically without drastic dealings with the second.

This outlook was most powerful in the state schools, supported by public funds, which as we have said, now harbor a majority of college youth and often grant no recognition whatever to religion.

Meanwhile, the older educational institutions were subject to the same controlling persuasions, and were bent only somewhat

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more slowly and less fully to their insistent pressures. Most of the privately endowed universities sloughed off every vestige of ecclesiastical control. Many "Christian Colleges" became increasingly embarrassed and uncomfortable in their traditional church connections. As we should expect, the new situation is most strikingly disclosed within the curriculum. No longer is religion the keystone of the educational arch, but rather one brick among many, and a brick for which no very logical, or satisfactory place within the main structure can be discovered.

And the youth who have been coming up to the colleges? They are grandchildren of a pioneering ancestry but children of the masterful monarchs of prosperity. In considerable numbers, they are children of parents who enjoyed but limited education, who have achieved some measure of comfort and wealth but neither knowledge nor culture, and who now intend to purchase for their sons and daughters privileges which they were denied. These youth are boys and girls bearing in their bodies and minds the solid resources of their pioneer forebears, feeling within themselves the restless and puzzling energies of youth, discovering themselves thrust down in the midst of the bewildering fascination of a great university campus, their minds quickened to activity by the scintillating panegyrics of clever but shallow young instructors, their emotions stimulated to dangerously unruly pitch by the hectic speed of life about them, by the turbulent energies of life within, and by the continuous allurements of suggestion on every hand. They are intellectual children of the intellectual *nouveau riche*—products of an age which has absorbed contemporary information all out of proportion to its equipment to understand it, to interpret it, to appraise it, and to assimilate it; accurate reflections of a culture which is glittering, impressive, self-confident, but shallowly rooted in foundations and perspectives which could give it depth and truth and significance.

Thus has something like a revolution in American higher education occurred within a single generation. As in the first epoch, the place of religion in the education of their children accurately registers the position which most Americans concede religion in their own lives. As fully as in the earlier period, education reflects the dominant convictions and desires of the national mind. Our



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educational system has lost what had been its principle of coherence and its instrument of cohesion.

### III

This brings us to the *present situation*. In the past few years, something which may fairly be characterized as a second revolution has quietly been taking its rise in the underlying philosophy of higher education in the United States.

It was foreshadowed by desperate and almost frantic measures advocated, in the years immediately before the recent War, in three of our foremost universities. They shared a common aim—to overtake the fatal inadequacies just suggested. Behind at least two of these three proposals for radical innovations pressed insistent student agitation, welling up from profound undergraduate unrest over the jumbled and meaningless chaos of the modern curriculum. One proposal, by a Yale man at the University of Chicago, was to superimpose upon the entire curriculum the straitjacket of a rehabilitated mediaeval synthesis. A second was the introduction at Harvard of “roving professors,” omniscient purveyors of learning, moving from one field of knowledge to another and vaulting the chasms and barricades which separate their respective custodians, as though in this fashion the University could suggest the unity of truth which the specialized teaching in the various divisions so largely denies. The third, at Princeton, was the inauguration, entirely on the insistence of younger instructors in the various departments of the Humanities, of a new Department of Religious Thought, to present the Christian tradition as the common foundation of western history, art, literature and philosophy, and therefore the only appropriate principle of integration for the educational process.

These were anticipations of a movement which has advanced on both a wider and deeper front under the solemnizing impetus of war-time self-examination.

Just three years ago, the University of California in Los Angeles circularized forty-seven colleges and universities to discover whether they were contemplating curricular revisions in the post-war period, and if so, what direction these revisions would take. The study embraced institutions representative of

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every area and type—east, south, central and west; large and small; state supported and privately endowed. In every case, the institution questioned is recognized as a leader in its area and type. To forty-seven inquiries, forty-one replies were received. Thirty-nine reported committees at work on fundamental curricular change. Thirty indicated plans sufficiently developed to warrant direct answers. The three most important questions inquired whether the institution had made, would make, or was contemplating, changes at the following points:

Increased emphasis on general education with decreased opportunity for specialization.

Increased requirement of specific courses or subjects with decreased privilege of free election.

Increased insistence on distribution of the student's program of study among all the major areas of human knowledge.

Among the thirty institutions which could give definite answers, affirmative replies to these three questions ran from seventy-five to eighty-eight per cent.

Thus is revealed a trend which is nation-wide, which characterizes colleges of every size and type, and which is nearly universal.—a trend away from relatively free election toward a fairly large prescription of areas of study if not of specific courses, away from encouragement of specialization toward insistence upon thorough grounding in all the chief fields of human knowledge. This trend is the direct reversal of the drift which has dominated higher education in America for more than half a century.

The major purpose behind all of these new schemes is to introduce larger unity, coherence and therefore meaning into the undergraduate's course of study. Beneath the proposals lie two assumptions. Both are fundamentally religious assumptions. One concerns the nature of man; the other, the nature of truth.

It is assumed that the youth of seventeen to twenty years of age is not competent to decide the essentials of his own education. The college must assume responsibility to determine, in considerable measure, his choices. And in an age lacking coherence and cohesion, under the dominance of specialized interests and fragmentary loyalties, it must introduce him to the great disciplines of

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learning which together constitute the foundations of an educated mind.

We are being led back behind a conception which has largely dominated the recent epoch, that man is primarily an intellect to be instructed and trained, to the conception which guided our forebears who first planted schools on this continent, and which led them so prevailingly to place higher education firmly under religious auspices:—that human nature is bipolar, mind and soul, and that the concern of learning is with the whole man as with the Whole Truth, to lead forth his mind into an apprehension of that Truth and his soul into a disciplined and obedient loyalty to its imperious commands. The task of education is both to fill the mind and to form the soul.

But the other, and more important, assumption concerns *the nature of truth*. It is, quite simply, the organic unity of all truth, each several part being what it is by virtue of its place within the Whole; and, therefore, the coherence of knowledge which is man's apprehension of truth.

To be sure, no human mind ever succeeds in encompassing that Whole. But, no human mind rightly grasps any fragment of truth without at least some dim awareness of the Whole which gives the fragment existence and meaning. Moreover, if Truth be an organism, then every subject ought to be so presented as to suggest that unity. Knowledge which is portrayed without recognition of its organic relatedness to all other knowledge is falsely presented. It is not Truth which is being set forth. And that is unsound education.

But, if truth *is* an organic whole, how does it come to be so? Whence springs its interrelatedness and coherence? What do these imply regarding the nature of Reality? We are driven hard up against the question of God. By the same token, religion, a true knowledge of God, far from being a peripheral or incidental subject in the scheme of education—one stone located here or there haphazard in the educational arch—is the Queen of the Sciences, not because the Church says so, or because superstition or tradition have so imposed it upon human credulity, or because it was so recognized in one great age of learning, but because of

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the nature of Reality—because if there be a God at all, He must be the ultimate and controlling Reality through which all else derives its being and the truth concerning Him, as best man can apprehend it, must be the keystone of the ever-incomplete arch of human knowledge. Learning which does not confess Him as its Foundation because the Determiner of the conditions which render its enterprise possible, and which does not aspire to Him as its Goal, is false learning, whatever its achievements and its claims.

Let us be quite clear what is at stake here. Not sentimental loyalty to religion. What is at stake is, pure and simple, an issue of TRUTH—of fidelity to the Sovereign which all learning acknowledges as liege lord.

I have spoken of these changes as a revolution. They might properly be described as a conversion—an about-face, and an about-face in the right direction.

### IV

We have said that the first revolution in American education was most clearly revealed in the curriculum—in the quiet displacement of religion from its earlier position as the keystone of the arch of truth to an inconspicuous, and incongruous, role as one stone among many—one subject, often an insignificant and ill-favored subject, among the multitudinous and ill-ordered assortment of intellectual delicacies which together make up the menu of the modern college curriculum. This change, we suggested, closely paralleled the alteration in the place of Christian Faith in the lives of most Americans—its gradual removal from unchallenged centrality to a secondary but still important status, and then to an incidental or peripheral concern. Would anyone question that that has in fact been the fate of religion in American culture in the past half century?

And we have noted striking, if tardy and sometimes half-hearted, attempts to restore meaning and unity to learning through curricular reform.

But the curriculum is only one factor in the educational process, even when the most important. What we have to face is not simply defect in curricular construction; indeed, that is important

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only as a symbol of the whole educational process. The same considerations which would return religion to pivotal centrality in thought should restore it to regnant centrality in all of life. Here, our forebears were wiser than their children.

Our world cries pitiably for the fruits of Christian Faith, especially in today's youth who must drive a way through tomorrow's hazards and uncertainties—firmer and purer character, higher integrity, larger spiritual vision, unimpeachable and unshakeable fidelity, and what one of our foremost American statesmen keeps pleading for—a righteous and dynamic faith. The desired fruits *can* be had; but only from roots capable of producing them.

What is required—what alone might prove adequate—is revolution, conversion, an about-face in both the assumptions and the goals of our living; and, likewise, of the training of our youth. Not the curriculum only, but every aspect of the philosophy and structure and spirit of education, cries for radical remaking.

Let us be clear what is demanded. Not an uncritical return to ancient days and old ways. Not the slavish reproduction in this modern time of many familiar features of earlier beginnings. Not the rejection or loss of a single sound achievement of recent decades. What is required is something at once far more fundamental and far more drastic—the recovery of the inherent principles which guided and empowered “the great tradition.” More specifically, the reaffirmation of the organic unity of truth, and therefore of true knowledge; of the interrelatedness and interdependence of the individual and society, of man and Nature, of the world and God, of this life and the Life Beyond; above all, the reclamation of the centrality and the necessity of religion; of the reality and regnancy of the Living God as the foundation of both learning and life.

# The President Studies Higher Education

By GOULD WICKEY

ON July 13, 1946, President Truman appointed a Commission on Higher Education to examine "the functions of higher education in our democracy and the means by which they can best be performed." That is a very large order. Nevertheless, on December 11, 1947, the Commission completed its work and transmitted to the President the first of its six-volume report on "Higher Education for American Democracy." The six volumes appeared by March 21. Their titles indicate the vast scope and vital significance of the study: I. Establishing the Goals; II. Equalizing and Expanding Individual Opportunity; III. Organizing Higher Education; IV. Resource Data. The volumes are for sale by the Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C., at prices ranging from twenty-five to fifty cents each.

The Commission had twenty-seven members, in addition to the Chairman, Dr. George F. Zook, President of the American Council on Education, and the Executive Secretary, Dr. Francis J. Brown, also of the Council's Staff. All the members are distinguished and very busy American citizens. Naturally the writing was done by specialists. More than fifty professional and lay organizations, we are told, submitted statements or gathered data. In fact, we read, "Almost every agency and department of Government assisted the Commission in its task." This explains how 377 pages, plus more than 50 pages of detailed statistics, could be produced within eighteen months.

The ideas are not wholly new, but never, so far as the writer

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knows, has such a comprehensive report on education been prepared, approved by such a distinguished group of citizens, and based upon such extensive studies and research data. This in itself makes this Report a "must" reading for all university and college presidents, for faculty members, and for members of boards of directors. Every effort should be made to acquaint all American citizens with the basic statements and their significance.

### WHAT THE PRESIDENT READS

"This is a time of crisis," says the Commission. It is so serious that "the future of our civilization depends on the direction education takes, not just in the distant future, but in the days immediately ahead." Consequently, the goals for higher education which should be reached first in our time are: "Education for a fuller realization of democracy in every phase of living. Education directly and explicitly for international understanding and cooperation. Education for the application of creative imagination and trained intelligence to the solution of social problems and to the administration of public affairs" (I. 7, 8). How shall these objectives be achieved? It is likely that a list of the recommendations would reach more than one hundred items, so only the major ones are here noted.

#### *1. Increase the number to be educated.*

Through a "national Inventory of Talent," after equation with group intelligence tests given to college freshmen, the Commission estimated that forty-nine per cent of the population of young adults had the mental ability to complete the 13th and 14th grades, that is, the freshmen and sophomore years of college, and that thirty-two per cent had the ability to (complete an advanced liberal or specialized professional education." According to these estimations the Commission believes every effort should be made to obtain by 1960 in post-high school education a minimum enrollment of 4,600,000, distributed as follows: 2,500,000 in the thirteenth and fourteenth grades (junior college level); 1,500,000 in the fifteenth and sixteenth grades (senior college level); and 600,000 in graduate and professional schools. (I. 39-40).



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### 2. *Extend the public school system to include the thirteenth and fourteenth grades.*

This may be done by adding these grades to the public school system or by establishing throughout the whole nation an extensive network of community colleges planned on a state-wide basis. This plan will enable most of the students enrolled in these grades to live at home, as they now do while attending high school. (III. 5-12).

The community colleges and all other colleges now existing or to be established are warned against bigness. It is admitted by all familiar with the facts, says the Commission, "that sheer bigness now threatens to lessen the affectiveness of the education given." So the Commission "believes that in the foreseeable future our Nation will need more, separate, 2-year and 4-year college and university units of small size, located geographically in economical relation to population centers." These colleges will be in addition to the "community colleges" and may be established by "public institutions of higher learning; others through action by the state; still others through private foundations." (III. 22-23). In this way public education at all levels will be made "equally accessible to all, without regard to race, creed, sex, or national origin."

### 3. *Provide a unified general education for American Youth.*

The Commission believes that too often a college student may be called "educated" and yet fall "short of that human wholeness and civic conscience which the cooperative activities of citizenship requires. . . . Colleges must find the right relationship between a specialized training on the one hand, aiming at a thousand different careers, and the transmission of a common cultural heritage toward a common citizenship on the other." (I. 48-49).

### 4. *Establish a program of scholarships and fellowships.*

For 1948 the scholarship program would require \$120,000,000 and the fellowship plan would call for \$15,000,000. Scholarships would be increased each year so as to provide for twenty per cent of the non-veteran enrollment, while the fellowship fund would require \$45,000,000 annually within three years. Each state would

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establish a special commission to administer funds granted for this purpose by the Federal Government, students would have the right to attend properly accredited schools of their own selection.

### 5. *Eliminate and reduce student fees.*

The Commission believes all student fees for the first two years should be eliminated in public colleges. The fees for the upper college years should be reduced to the 1939 level. The urgency of the situation demands this, even though economic conditions make it difficult.

The equality of opportunity in higher education requires that institutions under private control also "must avoid excessive fees if their contribution to higher education is to be of greater benefits." The Commission recognizes that most of these institutions "of necessity must depend heavily upon fees as a source of financial support," but "they cannot be unaware at all times of the effect which high fees may have in limiting the advantages of their services largely to students from families in the upper-income bracket." (V. 35).

### 6. *Organize a counseling program.*

Through this means "instruction can be adapted to the individual student." Without enlightening counseling, a student "may actually derive more harm than benefit from parts of his campus experience." (I. 65, 66). In every state a guidance center should be organized to counsel high-school graduates concerning their college and life careers.

### 7. *Set up in each state a council on adult education.*

Surveys indicate that two out of every five adults would like to continue their education. All colleges and universities should have extension departments. "Higher education will not play its social role in American democracy and in international affairs successfully unless it assumes the responsibility for a program of adult education reaching far beyond the campus and the classroom." The state councils would help channel the resources of the colleges and universities into the adult program. (I. 96-100).

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As another phase of adult education the Commission recognizes the radio and motion pictures. The work with the industries concerned and government agencies in the development of adult-education programs, it is suggested that special commissions be set up on a nation-wide basis.

8. *Strengthen and raise the status of the central education agency in the Government organization.*

No one specific way of effecting this recommendation is given. The Commission sensed possible criticism on this item and declared that a strong, federal agency for education "will lessen rather than accentuate the trend toward federal control of education," and "will help the states and local institutions to develop their own strong programs." (III. 40-42).

### WHAT THE PRESIDENT SHOULD NOTE

However valuable a report may be in certain recommendations, its full significance is known only as one studies the principles upon which it is based. Many who have commented hastily after the first volume appeared last December failed to note its assumptions and implications, its omissions and weaknesses. The President has received the Report, but before he approves it and before any legislation is attempted on the basis of the Report, there are some matters the President should note.

1. *The Report is basically secular.* In discussing the objectives of general education, there is mention of a "code of behavior based on ethical principles consistent with democracy" and "values and standards that men have found good in governing their lives." But such ethical principles "need not be based on any single sanction or be authoritarian, nor need finality be claimed for them." (I. 50-63). In other words, for the Commission moral principles are utilitarian and relative. And that is just the reason education does not know where it is going. It is based on principles relative to the times rather than on principles basic for all times.

As for religion, the Commission admits that "*religion is held to be* a major force in creating the system of human values on which democracy is predicated. Since "some persons find a satisfactory basis for a moral code in the democratic creed itself, some in

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philosophy, some in religion," it is clear that religion is not absolutely essential for human welfare, for the education of the free man, and for American democracy. (I. 50). One would think that the Catholic priest, the Methodist bishop, and the Jewish rabbi, on the Commission, would have contended to the end for the fact that *religion is* "a major force in creating the system of human values on which democracy rests."

Secularism is also noted when the Commission enumerates the personal and collective qualities necessary for effective teachers. These are named as: sound scholarship, professional competence, concept of the role of education in society, humanistic understanding, lively curiosity, interest in research, insight into motivation, and a sympathetic understanding of young people. (IV. 2). Apparently, someone forgot that much of effective and inspiring teaching resides in the moral and spiritual qualities of the teacher. The omission of reference to these qualities is more than revealing. If the above qualities be the chart of goals guiding schools of education and teachers colleges, then the church-related colleges have a challenge to produce teachers who will prove their greater effectiveness by the possession of moral and spiritual qualities.

In discussing occupational needs, attention is called in the report to the needs for teachers, doctors, nurses, pharmacists, and engineers, but not one word of the need for more ministers or religious workers. Why? Is the Church not a necessary factor in democracy? Can democracy endure on a secular basis?

The Commission expects the post-high school enrollment to jump from 2,354,000 in 1947 to 4,600,000 in 1960. But, curiously enough, it "assumes that the enrollment in privately-controlled institutions of higher education will be stabilized near the 1947 level of about 900,000 students." (V. 44). Why? Why should tax-supported schools be encouraged to double their enrollment during the next twelve years while privately-supported schools should freeze their enrollments at the 1947 level? Is the difficulty of "securing the necessary funds" for growth and expansion the only reason? Apparently, the Commission wishes the privately-supported college, especially the church-related college, to play a

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decreasing role in higher education. Then, indeed, American education will be secularized.

2. *The Report encourages the centralizing tendency so prominent in Government today.* Assuming that the privately-supported colleges and universities will adequately meet their responsibility in educating the 900,000 by 1960, the Commission says there will be "a deficit in the proposed budget for publicly-controlled higher education of \$638,000,000. The only source capable of providing the funds for this deficit is the Federal Government. Only if the Federal Government becomes a strong, permanent partner in the system of financing higher education can the needs of a greatly expanded enrollment be provided." (V. 42, 43).

The Commission envisions a plan whereby for publicly-controlled institutions the sum of \$7,758,000,000 would be spent to expand their physical plant by 1960. Of this amount one-third would be paid by the Federal Government.

While the Report frequently gives the impression of desiring to prevent federal control of education, yet "the Federal Government must assume a large and important role in financing higher education," and "the acceptance of public funds by any institution, public or private, should carry with it the acceptance of the right of the people as a whole to exercise review and control of the educational policies and procedures of that institution." (V. 54, 58). On this very basis the Commission refused to recommend that federal funds for the general support of current educational activities should be used for privately controlled schools. The acceptance of federal funds by these schools would "tend to destroy the competitive advantages and free inquiry which they have established and which are so important in providing certain safeguards to freedom. It would be contrary to the best interest of these institutions as well as those of society in general." (V. 58).

In other words, the Commission admits that their recommendation for the Federal Government to play a larger part in education will result in more centralized control, and that the privately-controlled schools will be the only remaining "safeguards to freedom." If sources of support eventually become sources of control, then the Commission recommends a plan to lead America into a

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dictatorship. The dictator sows his seeds of domination in the schools.

To the degree that the Federal Government controls education and encourages a system which will destroy through competition and superior support all other schools, to that degree the Commission recommends a procedure which is not democratic. If our dual system of higher education is worthwhile for the development of freedom (The Commission admits it is. V. 58), then every effort should be made to encourage and maintain that system.

3. *The Report overemphasizes the social as compared with the personal or individual in education.* It is true President Truman in his letter of appointment of Commission members called attention to the necessity of reexamining "our system of higher education in terms of its objectives, methods, and facilities; and *in light of the social role it has to play.*" That last clause seems to mislead the Commission for their report might just as well have been entitled, "Education for Citizenship." Education must be dedicated not "To the American spirit," but "To the Eternal Spirit." Here is a transforming power for the lives of youth. No longer will citizens be asked to conform their lives to the customs and ways of their neighbors, but rather to be transformed by new attitudes effected by principles from the Eternal Spirit. Only as individuals are thus transformed can we expect our communities and our nation to achieve the desired social goals.

The Commission seemed to realize this view of education when it approved four paragraphs which are the most important in the six volumes and are here quoted in full:

The first goal in education for democracy is the full, rounded, and continuing development of the person. The discovery, training, and utilization of individual talents is of fundamental importance in a free society. To liberate and perfect the intrinsic powers of every citizen is the central purpose of democracy, and its furtherance of individual self-realization is its greatest glory.

A free society is necessarily composed of free citizens, and men are not made free solely by the absence of external restraints. Freedom is a function of the mind and the spirit. It flows from



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strength of character, firmness of conviction, integrity of purpose. It is channeled by knowledge, understanding, and the exercise of discriminating judgment. It consists of freedom of thought and conscience in action. Free men are men who not only insist on rights and liberties but who of their own free will assume the corresponding responsibilities and obligations.

If our colleges and universities are to graduate individuals who have learned how to be free, they will have to concern themselves with the development of self-discipline and self-reliance, of ethical principles as a guide for conduct, of sensitivity to injustice and inequality, of insight into human motives and aspirations, of discriminating appreciation of a wide range of human values, of the spirit of democratic compromise and cooperation.

Responsibility for the development of these personal qualities cannot be left as heretofore to some courses or a few departments or scattered extracurricular organizations; it must become a part of every phase of college life. (I. 9, 10).

4. *The Report discriminates against privately supported colleges and universities.* "Federal funds for the general support of current educational activities and for general capital outlay purposes should be appropriated for use *only in institutions under public control.*" (V. 57). Two members of the Commission strongly dissented to this decision. As noted above, the Commission justifies this attitude towards privately controlled schools on the basis that acceptance of federal funds would "tend to destroy the competitive advantages and free inquiry which they have established and which are so important in providing certain safeguards to freedom. It would be contrary to the best interests of these institutions as well as those of society in general." (V. 58).

The Commission must be commended for admitting frankly that the support from federal funds will destroy the freedom of state schools. It is quite evident that the basic philosophy of the Report will tend to the development of an educational program in which the state and federal control over all higher education will be so tremendous that privately-supported schools will be affected whether aided or not. In not desiring to aid through federal funds



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the development of any religion or denomination in its educational institutions, the Commission has gone to the other extreme of devising a procedure which will result in a totalitarianism destructive of the very democracy in which they seem to be interested.

If privately-controlled schools are so vital for freedom, and if they have rendered and are rendering and can render in the future such significant service to the national welfare, as the Commission admits, then the Commission should have devised a plan of financial aid to such an extent that their independence would not be weakened, their worth recognized, and their service continued.

Because there is so much of value in the Report, and because we believe it is based on a dangerous basic philosophy, we are convinced that it is the duty of all leaders to transmit to the citizens of America full information about the recommendations. Americans desire that all youth have the most and best advantages for primary, secondary and higher education. At the same time we wish that the whole educational program be of that kind which will extend the right hand of fellowship and service to all mankind everywhere, while holding with the left hand to the Eternal God for strength and direction. Education for God and Country.

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## THEOLOGIAN NIEBUHR'S REASONS

At a recent conference, Reinhold Niebuhr outlined for college men reasons for entering the ministry. Among *bad* reasons: To "keep pure from the world" (you don't); to reform it (but the Church's job is to witness); to have "a good platform" to say important things (but Church "is pitiful as it calls attention to *itself*"). *Good* reasons: If you believe the Gospel is true, solving man's "wretchedness and his majesty"; if you find Church and ministry the best way to declare that truth; if you discover that all alternative schemes of salvation are being wiped out, giving us either the Gospel or the only other two choices—complacency or despair.

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(The above study by Dr. Gould Wickey summarizes and evaluates the Report of the President's Commission on Higher Education. It appeared in THE LUTHERAN. It is produced here with permission. The italics are the author's.)

# Life or Death for Private Colleges

BY HENRY NOBLE SHERWOOD

OUR people have faith in education. From colonial times to the present day we have established schools and levied taxes and made gifts to maintain them. For many youth today attendance through high school is compulsory. The improvement of education is always a topic for lively consideration by our citizens. The report of the commission appointed by the President of the United States to study higher education naturally commands widespread attention. It is our purpose to examine the report as it relates to church colleges.

College enrollment, the commission found, will continue to increase until by 1960, it will be 4,600,000, just twice that of today. To care for this growing student body present educational facilities must be greatly expanded and additional colleges built. Local and state taxing units, unable to meet this obligation for additional capital outlay, must receive federal aid up to one-third of the cost involved. It was therefore recommended by the commission that a federal appropriation of \$126,000,000 be made in 1948-49, and annually thereafter through 1952-53; and after this date appropriations be made in an amount in keeping with needs at that time and future potential developments.

What will be the share of church colleges and all other privately controlled institutions of higher learning in providing for this additional student body? Nothing. The commission did not expect them to provide facilities for additional students. About 900,000 students are now enrolled in these colleges. Their share in higher education is frozen at its present level.

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### FEDERAL AID TO STUDENTS

It was the contention of the commission that higher education through the sophomore year should be made available to citizens in the same way that high school education is now available, and that obstacles impairing equality of educational opportunity should be removed. A major obstacle for many competent youth, reported the commission, is lack of financial resources. This obstacle can be overcome for students from the second year in high school through the second year in college by providing national scholarships. The commission recommended a federal appropriation beginning with \$120,000,000 in 1948-49, and continuing each year thereafter for the succeeding five years in an amount sufficient to provide scholarships for twenty per cent of the non-veteran undergraduate college enrollment. This recommendation, if enacted by Congress, would provide financial assistance for some 300,000 students.

Moreover, a national program of fellowships for able graduate students was advocated. This recommendation was made in these words: "To develop and encourage youth of special talent to rise to the top level in the professions, research, and instruction the federal government should provide 10,000 fellowships in 1948-49, 20,000 in 1949-50, and 30,000 in 1950-51, 1951-52, and 1952-53. This program calls for an appropriation of \$15,000,000 in 1948-49, \$30,000,000 in 1949-50, and \$45,000,000 each year thereafter through 1952-53. These amounts should be in addition to those now available from the federal government in special fields."

The recommended scholarship and fellowship programs call for an annual expenditure of \$1,000,000,000.

How do privately controlled institutions, including church-related colleges, share in the program of federal aid to students? They may participate in this program because grants are to be made directly to each qualifying student. He is free to determine the educational institution in which he wishes to enroll. This college may be under state, private, or church control.

A further recommendation to make higher education available in the same way that high school education is now available, was that public education through the second year in college be made

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tuition-free to all Americans able and willing to receive it, regardless of race, creed, color, sex, or economic and social status. Moreover, student fees above the second year in college in publicly controlled institutions, the commission held, should be rolled back at the earliest opportunity to the level prevailing in 1939.

The commission felt that fees also are too high in privately controlled colleges. In many instances they "are so high as to eliminate almost completely the enrollment of students from low income families" without scholarship aid. Colleges under private control, the commission observed, must avoid excessive fees and in the interest of higher education stabilize them about midway between the 1939 and the 1947 level. This action would provide fees lower than at present.

How will tuition-free education for freshmen and sophomores and low fees for upper classmen and graduate students in tax-supported institutions affect privately controlled colleges? This question was answered by the commission—this system "will undoubtedly force many of the weaker private schools out of existence and profoundly affect the whole pattern of private institutional support."

### FEDERAL AID FOR CURRENT OPERATING COSTS

Abolition of tuition for freshmen and sophomores and its reduction for upper classmen obviously means less income for colleges. As enrollment increases operating costs mount. Some new source of revenue is imperative to replace tuition so colleges can operate without a deficit. The commission recommended federal aid beginning with an appropriation of \$53,000,000 in 1948-49 and increasing it annually by \$53,000,000 through 1952-53. The states with this assistance can operate their colleges and universities without a deficit. After this five-year period a reexamination of the plan was recommended so that needed expansion or revision might be made. However, the appropriation for 1960 was estimated at \$638,000,000.

Would privately controlled institutions share in these federal appropriations of aid to meet current operation deficits? They would not. Two Catholic members of the commission recorded their conviction that the private colleges should share in federal

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aid both for capital outlay and current operating funds. Obviously a contract for research or training could be made by the federal government with any college. Specifically, however, private colleges cannot receive federal aid for current operating expenses. Moreover, they are expected by the commission to stabilize their enrollment at 900,000 and to make no further marked expansion.

### PRIVATE CONTRIBUTIONS

In its investigation of financial support for higher education, the commission studied private philanthropy. From this source in 1920 came four per cent of the income of publicly controlled institutions and thirty-six per cent of the income of those under private control. However, the tendency of late is for private gifts to flow increasingly to tax-supported institutions. In 1920 these institutions received three per cent of all philanthropic giving to higher education; in 1940 they received fourteen per cent.

The commission with confidence pointed out that substantial increase in gifts and grants can be obtained for endowment as well as for immediate expenditures by all colleges and universities if they will make more intensive and better organized appeals. Such appeals should not overlook individuals in the lower income groups. Donors with incomes under \$5,000 in the period of 1930-39 made fifty-one per cent of all gifts for educational and philanthropic purposes; in 1941-42 they gave seventy-two per cent.

What may private schools expect from this source of revenue which formerly provided thirty-six per cent of their income and eighty-eight per cent of the endowments of all institutions of higher learning? Let the commission answer: Private colleges may increase their gifts by 1960 to account for forty per cent of their costs as compared with thirty-six per cent in 1920. Moreover, the strengthening of publicly controlled institutions as recommended by the commission "may have the effect of further increasing the gradual trend in the flow of private benefactions to state institutions" and "make it extremely difficult for many private institutions to survive."

### CODE OF BEHAVIOR

In addition to the problem of finance the commission considered the objectives of higher education and found one of them to be the

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development of a code of behavior based on ethical principles consistent with democracy. The purpose of the code is to regulate one's personal and civic life. For some the basis for the code may be democracy, for others philosophy, for still others religion. Those who make religion the basis for their code hold it a "major force in creating the system of human values on which democracy is predicated, and many derive from one or another of its varieties a deepened sense of human worth and a strengthened concern for the rights of others."

With this statement the commission in a report of about 400 pages, dismissed religion in higher education. Educators in church-related colleges give a greater emphasis to religion. They hold that democracy is a religious idea—man is a child of God, all men are of equal worth before him. They recognize through the ages a sense of direction and purpose. They believe that the religious heritage is enriched by experience and experiment and that thereby new patterns of life are developed. They make religion a vital and creative quality both in personal and social living. They demand for their college a faculty member with a positive and constructive religious attitude made articulate with campus and community life. Although one volume of the five making up the report of the commission deals with college teachers, this attribute of the teacher is omitted from the qualities demanded of him.

The commission found that in 1960, 600,000 young people should be studying in graduate and professional schools in order to meet the requirements of society. The need for additional doctors, dentists, nurses, pharmacists, engineers, and teachers was explored and an appraisal made of the number of recruitments required to supply it. The method of estimating this need and supply, the commission hoped, would be used in a national survey to determine the requirements of other professions.

The training of ministers was not mentioned in the report. Presumably their training was not considered a responsibility of state colleges. However, any study of higher education for American democracy is incomplete without some treatment of the processes which prepare ministers for society. The report merely recognized that theology is an old established profession. Beyond

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question the private colleges must receive at the graduate level among their 900,000 students a sizeable group of young people committed to the ministerial calling. Otherwise America will not have a trained ministry.

### FEDERAL CONTROL

The recommendations of the commission call for greater activity in and control of higher education by the federal government. The national program of scholarships and fellowships will be administered by the states according to federal standards. No institution where discriminatory practices in admission, such as the quota system or racial restrictions exist, will share in federal funds. States and institutions must comply with federal requirements on statistical reporting, record keeping, and post-auditing. A national agency will assist prospective faculty members secure appointments. Federal aid for existing projects in higher education (\$1,772,000,000 in 1947) will be increased and new projects calling for additional funds will be undertaken.

### THE GIST OF THE WHOLE MATTER

Never before have the privately controlled colleges—and these include the church colleges—been told: “Stay where you are. You are unable to expand your educational facilities. Educate only 900,000 students. Tax-supported colleges will educate the rest—3,700,000 of them.”

Never before have they been told: “You have had the major share of private gifts in the past. Those days are about over. From now on tax-supported colleges will command these gifts. Of course this will make it difficult for you. Your weaker colleges will go out of existence. But with your backlog of endowment and buildings and a student body frozen at 900,000 your stronger ones can make it. When possible you will be allowed some state-administered scholarships and fellowships. But don't forget to reduce your tuition.”

Never before has a commission appointed by the President said to the American people in a report: “The federal government really has been slow in aiding higher education but now it comes with tuition-free colleges for the junior group of students, low



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tuition for the senior and graduate groups and scholarships or fellowships for a member of any group. From now on you will have in training plenty of doctors and dentists, nurses and teachers, engineers and members of other professions. Federal aid is back of them. While no provision is made for training your ministers, public higher education should fashion a code of behavior built on democratic ideals and ethical principles. Conduct consistent with high purpose will logically follow. We know some people think religion is not necessary for the teaching of spiritual values but on that subject we are silent."

Never before has the American citizen had to say to a presidential commission: "Where do you expect federal aid to stop? What are its limits? Recall the history of government as told by two leading political scientists, Professors F. A. Ogg and P. O. Ray. Read it on page five in the eighth edition of their college text, *Introduction to American Government*, 'for every form of activity that grows obsolete and is discarded, two or three new ones find places in the ever-lengthening list. Ground once occupied by government is rarely surrendered.' Where will the federal partner in higher education set limits to benevolent aid?"

Never before has the American citizen had to say to a federal commission: "Do you think we have grown so flabby that we no longer can fight for freedom? That we have forgotten Hitler's control of the colleges and universities in Germany? Do you think our sense of personal responsibility is so dead that we do not want to build manhood on the foundation of manly effort and fighting courage?"

Never before have the private and church colleges had to say to America: "We will not halt our advance! In early times we bore the burden of higher education. In later times we have been a complement to tax-supported colleges. We have produced a ministry and other public servants and have done it so well that Woodrow Wilson called us the lighthouse of civilization.

# Design for Christian Higher Education Today

By W. P. HIERONYMUS

THE first word of our topic is "design." Webster's definition of the word is that it is an over-all "idea intended to be expressed in visible form or carried into action; a preliminary sketch of something to be executed." It involves a "purpose" or "aim." While I shall try to treat the topic comprehensively, it will not be possible to present more than "a preliminary sketch" within the limits of this article.

Since life is dynamic it is constantly changing. The convulsion of the world in the late war has catapulted us to a major turning-point in history. It is essential that educators of the church colleges, as well as those in the secular field, come to grips with the present crisis which confronts our nation and all mankind. An earnest reconsideration of our aims, our offerings, and our practices cannot be put off for a more convenient time. The time to make it is *today*.

As the recent report of the President's Commission on Higher Education says, "In a real sense the future of our civilization depends on the direction education takes, not just in the future, but in the days immediately ahead." The life and welfare of the Church and of our youth are inextricably involved in this, too. We concur with the President's Commission when, after analyzing our present predicament, involving mass education at the college level and the increased need for higher education, they say, "Thus American colleges and universities face the need both for improving the performance of their traditional tasks and for assuming the new tasks created for them by the new internal conditions and

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external relations under which the American people are striving to live and grow as a free people.”\*

### ORIENTATION

This indeed is a time of yeasty fermentation in higher education. At present numerous controversies are raging concerning the purpose, the function, and the nature of the college. Sincere dissatisfaction concerning phases of its program is a healthy sign. I think it will be helpful to pin our discussion against the background of these contested issues in higher education. There is time to mention only some of the most important ones. The issues are not all new but they are vital and ought to be resolved, if possible. They have been made more acute by the recent rapid industrial, technological, and scientific development and by the unprecedented recent influx of students into the colleges.

*The aristocratic versus the democratic ideal.* Shall higher education be for the select few or shall it be made available to all?

*The ivory tower versus the watchtower conception.* Shall college education be nurtured leisurely in cloistered seclusion apart from the hurly burly of the workaday world or shall the institution thrust the student into activities that will bring him face to face with the realities of the present social, political, and economic world?

*The cultural versus the practical type of higher education.* This is sometimes dubbed the “culture versus cash” conception of education. The cultural ideal with its roots deeply in the past is here opposed to the so-called utilitarian type of education. Fundamentally it is the issue between “making a life or making a living.”

*The traditional versus the modern subjects.* Shall the classical languages, the literary subjects, and mathematics, which are sup-

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\**Higher Education for American Democracy*, Volume I, “Establishing the Goals,” A Report of the President's Commission on Higher Education, December 1947, Page 7.

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posed to furnish mental discipline, hold the fort against the newer natural and social sciences which claim to have greater social usefulness?

*Prescription versus electives.* Shall the curriculum consist largely of required courses for all or shall there be maximum freedom for the student to select the courses he wants?

*General education versus specialization.* This is somewhat related to the "cultural versus the practical" issue in education. Here the question is shall the college be devoted to general and broad education rather than to specialization in relatively narrow fields?

*Intellectualism versus the development of the whole personality.* Can the ends of higher education be achieved by the "cultivation of the intellect" through concentration upon a selection of the great books of the past or should the college concentrate upon the development of all phases of the student's personality largely through the study of personal and social problems?

*Idealism versus pragmatism.* As the basis of many of the controversies is the cleavage between fundamental philosophies of life and of education. The great issue that faces modern education is this: Shall our philosophy of education be founded essentially upon a philosophy of idealism which is derived from the Absolutes of Plato and of the eternal verities of Christianity or shall it be based upon the philosophy of experimental pragmatism with its so-called relative and constantly changing values and truths?

While our theme will not permit us to enter upon an explicit discussion of all of these issues, you will notice, however, that in what follows we are not sitting on the fence. We are unmistakably taking sides.

### THE AIM AND OBJECTIVES OF EDUCATION

There is a valid distinction between the basic or general aim and the objectives of education. The former is comprehensive and fundamental, while the latter are definite and specific. They constitute an analysis of the former. Both the aim and the objectives are derived from the philosophy of education of those responsible

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for the management of the college. Obviously, in the case of the church-related college the aim and the objectives should be in harmony with the principles and the ideals of the denomination which support the college. Unless this is so the college has no right to look to the Church for moral and financial support. But the college is at the same time a part of the on-going stream of civilization. It has an inescapable obligation to purify and to direct that stream. Its aim and objectives must, therefore, also be couched in terms of the needs of the social order in which it has its being.

*The Basic Aim of Christian Higher Education.* Humanism likes to define the aim of education as "complete self-realization." This aim is quite acceptable as far as it goes, but we differ from the humanists in our conception of what constitutes "self-realization" and how it is achieved. To be sure, a person, in order to realize his highest self, must be freed from ignorance, prejudice, and harmful habits; he must understand the basic elements of his environment, physical and social; and he must live on an increasingly higher plane of cooperation with his fellowmen. But the humanists omit the most essential, the priceless ingredient, of complete self-realization, namely, the restoration in man of "the image of God" through the Spirit-filled Means of Grace, the Word and the Sacraments. This results in a happy, growing fellowship with God in Christ and, as a result, also with one's fellowmen. Without it there can at best be only partial self-realization.

In harmony with the foregoing we may then say that *the basic aim of Christian higher education is to provide for the continuous development of well-rounded Christian personalities who are to become leaders in Church and in society.* This statement is dynamic and functional and includes all of and more than the recent statement of the President's Commission when it says, "The first goal in education for democracy is the full-rounded, and continuing development of the person."<sup>1</sup> We add the most necessary factor, namely, Christianity.

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<sup>1</sup>*Higher Education for American Democracy*, Vol. 1, "Establishing the Goals." A Report of the President's Commission on Higher Education, Decemeber 1947, Page 9.

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*The General Objectives of Christian Higher Education. The training of well-rounded Christian personalities in most church-related colleges takes three directions:*

1) *The basic education of young men who have the Christian ministry in view (pre-theological education).*

2) *The basic or complete education of young men and women who are planning to devote full-time lay service to the Church as missionaries, teachers, parish workers, deaconesses, supervisors of youth work, church secretaries, directors of music, and the like.*

3) *The preliminary or complete education of young men and women who are planning to enter the professions or other positions of leadership in society. The latter group represents by far the largest portion of the student body.*

*The Specific Objectives of Christian Higher Education.* In order to be dynamic and meaningful the specific objectives must be stated in terms of the *changes* to be effected in the *students*, in terms of the particular elements of growth and adjustment *they* are to make spiritually, intellectually, socially, physically, and vocationally. Unless these specific objectives are to a large extent actually *achieved* in those who are educated we are merely "shadow boxing," going through the motions of educating. What our Lord says about His disciples holds good here, too, "By their fruits ye shall know them." Let us bear in mind, also, that in the statement of the objectives we are contemplating *continuous* adjustment and *growth* coterminous with life. Our colleges are not "finishing schools."

## THE CURRICULUM

The curriculum is the battle ground of higher education. "Curriculum" means *race course* and ordinarily refers to the round of subject matter that is to be taught in an educational institution. The formal curriculum is not the most important aspect of a college. Of greater importance is the quality of the teaching staff; secondly, of the library.

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*However, if we conceive of the curriculum in its functional sense it looms up to great importance. The curriculum and its subject matter then refers not so much to what is preserved from the past in textbooks or in the professor's lecture notes to be transmitted to the students, but it comprehends all of the significant, planned experiences which our students should have while they are in college. Subject matter thus becomes dynamically alive if it represents the choicest experience of the race with which our students should come in contact and which in turn they should experience, at least vicariously, in order that they may make the basic life adjustments and grow into full-rounded Christian personalities. Significant subject matter dipped from the stream of life comes to life for the student by throwing light upon his present problems of living, personally and socially.*

If the curriculum is thus conceived, it at once envisages much more than what is usually listed under *Courses of Study* in the catalog. In its broad sense it includes the chapel and convocation programs and also the so-called "extra-curricular activities" of the students. How carefully these should be planned! Who can deny that students often get more educative experience outside of the classroom than in the classroom? You have heard the quip about the student who said, "I do not want my studies to interfere with my education." (!)

This functional view of subject matter not only serves to make of teaching and learning a thrilling experience by furnishing intrinsic motivation, but it gives us the most *valid criterion* for the selection of materials for study. I venture to say that, if this standard be rigorously applied, we would have to discard much "subject matter" now "presented" to students. This would perhaps represent a desirable catharsis and would leave room for more subject matter that is relevant to life.

Each collegiate department and each instructor must, in the light of the aim and of the objectives of the institution, study the problem of how this department and his courses can and should contribute to the achievement of the objectives. This points up the importance of carefully setting up also the objectives of each department and



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of each course in order to make an appropriate selection of learning materials.

*Then, even though we should still teach much that had its origin in the distant past, its beauty, its goodness, and its truth would nevertheless have validity today. We could not be accused of being tradition-bound; the so-called ivory towers of our liberal arts colleges would indeed become watchtowers. While the majority of our church-related colleges may rightly be characterized as conservative with respect to their loyalty to the eternal truths of God's Word and the preservation of the tried and tested values of life, they are at the same time, as regards methods and approach and contribution to the vital issues of present-day life, as modern as the present moment. Because our position gives us the proper perspective of life, we may occupy even a prophetic role. We may and should become beacon lights.*

A severe—and valid—criticism that has in recent decades been leveled at higher education is this, that the subject matter has been split up into many departments and innumerable separate courses. In the medieval schools all of the knowledge that was considered worthwhile was comprehended in a rather simple curriculum composed of the seven liberal arts inherited through the Romans from the ancient Greeks. In a real sense these subjects were general courses and were to be mastered by all students. While they underwent considerable modification, yet until the latter half of the 19th century the liberal arts curriculum was rather simple and uniform and was still based upon the classics and upon mental and moral discipline. However, due to the great modern advance in many fields of knowledge and to the centrifugal force of subject matter specialization and of the elective system, the curriculum has become atomized. As a result students are graduating from the colleges and universities knowing many things but having a fragmentary view of life rather than a coherent and stabilizing philosophy of life.

Life is a unity; it is not divided into segments or logic-tight compartments. Our colleges, must, therefore, lead the student to "look at life steadily and to see it whole." Moreover, it may validly be

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assumed that a truly educated person—one with a full-rounded personality—should be in possession of certain basic knowledge, insights, appreciations, attitudes, and skills.

*For this reason I believe that the recent emphasis, re-emphasis would be more correct, upon general education has much value. "General Education refers to those phases of non-specialized and nonvocational education that should be the common possession, the common denominator, so to speak, of educated persons as individuals and as citizens in a free society."<sup>2</sup> Even though there is no complete agreement on what should specifically constitute general education, there appears to be a consensus in favor of such education for all students, particularly upon the level of the junior college regardless of the direction of their later specialization. In view of the trend toward the postponement of vocational specialization in the universities, this is all in the favor of our liberal arts colleges.*

In order to facilitate the general education of students a number of colleges and universities have in recent years been experimenting with *general courses*. Here is not meant the old type of "introductory" courses which are usually designed as first courses to prepare the student for later specialization. They are not complete in themselves nor are they well-rounded. Neither do we have in mind the courses usually designated as "survey" courses, which give the students a smattering of many things in a particular field.

The new type of general courses cuts across traditional subject matter fields and involves the most significant aspects of large segments of life. By way of illustration, a general course in "The Humanities" may consist of literature, music, architecture, painting, and philosophy; another in "The Physical Sciences" may embrace the most significant elements of physics, chemistry, geography, and geology. The practical administrative advantages of concentration on relatively few general courses, theoretically required of all students, instead of spreading over numerous isolated courses, are obvious.

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<sup>2</sup>A *Design for General Education*, American Council on Educational Studies. Report of Committee, 1944. Page 7.

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*While the concentration on general education is mainly during the first two college years, it is generally conceded that the program may well continue to some extent through the four years. "If it can be done . . . educational research has demonstrated that the senior year is the best one for correlating the academic training of previous study. For example, Dartmouth sponsors a course in 'Great Issues' at the senior level, and Bucknell presents a senior-year course called 'Philosophy of Life.'"*<sup>3</sup> *At Midland College, we are endeavoring to do this by means of a required course on the senior level entitled "The Christian Faith."*

To assist in correlating and integrating the educational experiences of the students a number of colleges and universities are seeking some kind of *unifying principle* which is to run through, dominate, and tie together more or less the loose strands of the varied curriculum. I should say that this is *essential*. The student ought to come into possession of a core of understanding and a set of values which will give him a perspective of life and enable him to relate all of life's experiences into a meaningful whole.

There are various proposals to achieve this end. For instance, according to the recent *Harvard Report* the humanities should serve this purpose for the student. If Chancellor Hutchins of the University of Chicago has his way, it will be metaphysics and philosophy. It seems to me that in our church-related colleges we need not spend much time in a quest for this unifying principle. We have it. We have always had it in the Christian religion and in the Christian philosophy of life which we have endeavored to develop in our students. Let us make the best use of it.

*In the church-related college Christianity is not merely a department of instruction alongside of the other departments, but it is the central "light and power house" which has as its function to illuminate, penetrate, direct, and evaluate all of the instruction and learning and all of the life and activities of the college, curricular and extra-curricular. For this reason, our program of general and liberal education must include care-*

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<sup>3</sup>*Current Problems in Higher Education*, Report of the National Conference on Higher Education, Dept. of Higher Education, NEA, 1947, page 83.

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*fully selected and vital courses on the Bible and on other phases of the Christian religion and life. Jesus says, "If ye abide in My word, ye shall know the truth and the truth shall make you free."*

To supplement and reinforce the instruction in the regular Christianity courses, the chapel worship services and the programs of the student religious organizations must be made meaningful. They must be carefully planned. Needless to say, the teaching staff must consist of consecrated, well-rounded Christian personalities, who in all of the various branches of study directly and indirectly undergird the basic principles of Christianity and lead the students to see the Christian implications of all personal and social problems. Obviously, the teachers must set their students a Christian example also in every personal and social relationship. What has been said about the professors applies to every member of the administrative staff, also, from the president to the humblest typist, custodian, and cook.

*Cultural versus practical education. Shall our church-related colleges be "pure" liberal arts colleges or shall they make provision also for vocational education? There is no antithesis between general and cultural education on the one hand and practical or vocational education on the other hand. As the President's Commission rightly says, "The two are complementary. General education should contribute to vocational competence by providing breadth of view and perspective that make the individual a more effective worker and a more intelligent member of a society of free men."*<sup>4</sup> I thoroughly agree with the Commission when it says, "It is urgently important in American education today that the age-old distinction between education for living and education for making a living be discarded."<sup>5</sup> The fact is that true education is a unified process to equip the individual with such qualities of mind and heart as will enable him to build a meaningful life as well as make a living.

As I have already indicated in the three general objectives, many church-related colleges do provide some vocational education. The

<sup>4</sup>*Higher Education for American Democracy*, Vol. I, "Establishing the Goals," Page 61.

<sup>5</sup>*Ibid.*

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emphasis, however, is on the liberal arts subjects. Our problem here is not only one of purposes but also of ability—shall I say of inability—to acquire sufficient funds for various types of vocational education. The courses usually offered for teachers and the basic or pre-courses for theology, law, medicine, and other professions are relatively easy for us to provide. Numerous liberal arts colleges also offer courses in commercial subjects. We ought not attempt to do anything that we cannot do well.

### THE STUDENTS

During the past two years church-related colleges shared with other colleges and universities an unprecedented influx of students, taxing to the utmost their capacity as well as their pluck and ingenuity. In spite of the problems entailed we are thankful for this opportunity for enlarged service to youth. In order to equalize educational opportunities in America and to meet the considered need for higher education, the President's Commission on Higher Education "believes that in 1960 a minimum of 4,600,000 young people should be enrolled in nonprofit institutions for education beyond the traditional twelfth grade."<sup>6</sup> This is not a prediction of what the enrollment in higher education will be by 1960; it is what the Commission considers as "the desirable goal in terms of the number of young people that higher education *should* serve." (The italics are added.) This represents about twice the total number now pursuing courses in institutions of collegiate rank (2,338,000). Federal support, including scholarships in the form of grants-in-aid for about 20 per cent of all impecunious undergraduate, non-veteran students, is to help make this mass education possible.

In view of the present situation it needs to be emphasized that our colleges have the inescapable *responsibility to meet the needs of their students*. The faculty, the plant, the equipment, the endowment—all exist for the *one purpose*, namely, that each student, who is a unique personality, may have such an education as is best suited for *him*.

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<sup>6</sup>"Higher Education for American Democracy," Vol. I, "Establishing the Goals," A Report of the President's Commission on Higher Education, Page 39.

## DESIGN FOR CHRISTIAN HIGHER EDUCATION TODAY

*Because of the tremendous expansion in enrollment our student bodies are more heterogeneous today than in years gone by. This immediately points up an urgent and necessary task, namely, that of personalizing the educational experience of the student. This may be accomplished largely through two means: an adequate personnel service and individualizing instruction.*

The most important function of a *personnel program* is counseling. According to Dean Herman Gimmestad of Midland College, "The purpose of the *counseling* system is to give each student effective and continuous personal guidance in matters pertaining to his scholastic work, plans for a vocation, and other problems of student life. It assures every student a share in the close student-faculty relationship on which personalized Christian higher education must be based."

By *individualizing instruction* the student's education can also be "tailor made" for him. This is an extremely difficult task at the present time at the freshman and sophomore levels where the classes and sections are likely to be large. Yet the immature students, particularly the incoming freshmen need the greatest amount of help. It is at this level where the largest number of student casualties occur.

No matter what the practice in the large universities may be with respect to class size (and the enrollment in some of their classes literally runs into many hundreds of students), let us resolutely keep the size of the classes down to a point where they are not unwieldy; and let us encourage and assist our teachers to adapt their instruction to the capacities and needs of their students. An intelligent, resourceful, and sympathetic instructor can and will do this in various ways.

## THE ADMINISTRATION

A word must be said about the administration of the college. It is, of course, easier for the administrator to say what the teachers should do than it is for him to say what the nature of the administration should be.

*With all its known faults we are living in one of the best democracies in the world. If we are to train our students for*

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*membership in a democratic church and society, then our colleges should be democracies. I like to think of the college community as a laboratory for democratic living. This does not mean that the management of the college is to be turned over to the students or to the faculty as such—we must still have delegated authority—, but it does mean that, within the limits of the outward responsibility of the college to the supporting Church and the institution's approved aim and objectives, each group or individual may have a voice in the government of the school. The administration should welcome suggestions from any source.*

A Christian administration with a kindly attitude, with an appreciation of the worth of each personality, and with a manifest interest in the welfare of everyone connected with the college, an administration that encourages initiative and leadership, will do much to develop a wholesome esprit de corps. Only with such a positive school spirit can the institution effectively carry out its God-given mission.

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## COMPARE SALARIES IN CHURCH VOCATIONS

For our 2,700,000 living college alumna (some 2% of the population), the median income (half above, half below) was in 1941 \$2,620. "Big Ten" (Midwest) alumna got \$2,850; "Ivy League" (East) \$3,240; Yale-Harvard-Princeton \$4,700.

Only about a third of Protestant ministers have graduated from both college and seminary, but their median salary in 1940 was about \$1,200, with only 1.2% of the total number at a salary of more than \$5,000. Within the past 10 years dozens of area or national groups have set minimum salaries, as teachers' pay—the other lamentably meagre-income profession—has risen to new levels. Salaries are still low.



# Daily Chapel

By RAYMOND M. HUGHES

**N**EXT to the library, without which a college cannot exist, daily chapel can be the most powerful center of influence on a college campus. Daily chapel has been a very significant part of the life of most American colleges and universities. It can be so still, where the enrollment is not too large. Where the college enrolls few enough students so they can all assemble together in the chapel available, great values are conserved through required daily attendance.

The position of president was formerly held almost exclusively by clergymen. To them chapel was a very natural and essential service. Clergymen are less frequently appointed now, and many presidents recruited from the laity have failed to grasp the value of chapel as a spiritual and social influence, and as an institutional center about which the very diversified life of the modern college can revolve.

It is a great thing for all the students to assemble together daily, to meet each other on the way to and from chapel, and to sit together by classes. It is a great thing for the president to preside, to read a portion of Scripture, and lead this great group of students in prayer and for all to join in a familiar hymn. It is a great thing for the president to be able to address briefly the entire student body on any matter of common concern, to see them all daily, and to be seen by them.

It is difficult to sum it up in a convincing way, but as one who attended compulsory daily chapel, and who presided at chapel for sixteen years, the writer is glad to register his faith in it as a college institution.

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Dr. Hughes is President of Iowa State College at Ames, Iowa, and former president of Miami University, Ohio. The article is Chap. 13, from the book, *A Manual for Trustees of Colleges and Universities*, published by the Collegiate Press, Inc., Ames, Iowa.

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College chapel is a religious service. It cannot be maintained on the basis of being instructive. It is and always was a simple assembly of students and faculty in a brief, formal religious service. Where an attempt has been made to turn it over to the students, to bring in interesting speakers, to make it a musical entertainment or otherwise distort its religious character, the result has almost invariably been the abandonment of chapel.

In many instances the student body outgrew any available assembly hall, and required chapel had to be given up. College chapel is a rather intimate service and loses its values where thousands hear through loud speakers.

Where it is continued as a voluntary service, it may well be worth while, but a very definite part of its strength lies somehow in all students assembling by classes and in the consciousness that each feels himself to be a part of the whole college.

In many institutions, required daily chapel is definitely a thing of the past, and it cannot be revived. Where the college is still small and where it is still required, it should be cherished as one of the most important and precious academic functions.

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### JEFFERSON'S TEN RULES

1. Never put off 'till tomorrow what you can do today.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have earned it.
4. Never buy what you don't want because it is cheap.
5. Pride costs more than hunger, thirst, and cold.
6. We seldom repent of eating too little.
7. Nothing is troublesome that we do willingly.
8. How much pain the evils have cost us that have never happened.
9. Take things always by the smooth handle.
10. When angry, count ten before you speak; if very angry, count a hundred.

*Bindery Talk.*

# The Church College Speaks to the Church

By RAY LINDLEY

**I** AM the Church College. I was conceived in your bosom and nurtured in your arms. I am your child.

As your child I carry within me the seeds of your destiny. What your future is will be shaped largely by the quality of the leadership which I produce for you.

When Jesus set out to redeem a world "He placed a little child in the midst of them" but He founded no orphan homes; He healed the sick, but He established no hospitals; He unloosed the greatest missionary message on earth, but He organized no missionary society. The one thing He founded and to which He devoted Himself was a school for Christian leadership. He enrolled twelve pupils in that school. He was the faculty.

By this strategy Jesus demonstrated His faith that the greatest contribution which He could make to the total Kingdom of God was at the focal point of the quality of leadership which He could produce to man the various areas of the church's life. The wisdom of that strategy becomes increasingly mandatory for us today.

The recent decision of the United States Supreme Court in the *Champaign, Illinois*, case emphasizes how badly the Church needs to recover that strategy. The Court virtually decreed that whenever religion is introduced into the curriculum of the public school, it must be bootlegged in through some kind of educational black market. The Church College stands today as the one beach head left on the island of American education where our various and specific discoveries about life can be brought into a cosmic perspective of life through the setting of the curriculum in a religious or a cosmic frame of reference. Only educational leadership that

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is Christian will provide such a curriculum. Contemporary society carries in its toga a pivotal issue. The question is not, "What are the scientists going to do with atomic power?" but rather, "What will the Christian religion do with the hearts, the minds and the wills, the motives, the intentions and the desires of men who hold that kind of power in their hands?" At such a moment in history the architecture of the church college can well be framed in terms of a question mark standing before the door of the future. Integral to any intelligent answer to the question as to the destiny of our world is the question of how well the church college will perform its function. Will it produce a Christian leadership?

So far as the church college is concerned, the answer is obvious. The church college will train the kind of boys and girls the church sends to it with the kind of training the church by its financial support and paternal care makes possible for the college to provide. Never in the world can it train the youth of the church in any other way.

I have said that I am your child. I am proud of that lineage. I want to remain a rightful heir within the bosom of my natal home. But I must confess that alternative destinies confront me. I am confronted with the possibility on the one hand, of being disinherited by my rightful parents, and with the possibility on the other hand, of being adopted by foster parents. Like all normal children I consider it hospitable to be invited to sit down to the table of a neighbor. As your church college I have many neighbors who are hospitable. The city where I reside shows its appreciation of my presence by feeding me at its table. I also have many religious neighbors who give to me of their hospitality.

Such hospitality is a symptom of the fellowship which I feel that my entire Church Family ought to enjoy. It makes for mutual strength and enrichment. But the possibility of having to sit at these tables because of a refusal of my own parents to provide food, the prospect of languishing because of lack of nourishment at home, is a situation which I contemplate with grave concern.

I have said that I am your child. Believe me when I insist that no one is more concerned than I am that I forever bear your

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likeness and wear your name. To that end I plead with you that you take as great pride in me as I do in you. I want your blessing when I go as an honored guest to my neighbors' tables. Please do not humiliate me by compelling me to go to those tables begging because of lack of bread at home.

Only the other day one of our courts declared two children to be public wards because of the indifference of their parents to their well-being. By this verdict the principle was affirmed that more than a name and a physical relationship is inherent in parenthood. Parenthood is forfeit without a consciousness of and an acceptance of responsibility.

I am your child. I want to become neither a disinherited child of the Church nor an adopted child of the city. To this end I come to you, the Church, praying that for the sake of your destiny and human destiny "Thou shalt honor thy Fatherhood and thy Motherhood."

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## FACTS YOU CAN USE

In Naples, 39 young ex-priests are now studying for the Baptist ministry.

A Berlin theological college, outside the University where enrollment is limited, has over 300 students—100 enabled to attend from the Russian zone by a \$25,000 gift by the World Council of Churches for food and a barracks built as a dormitory.

Twenty thousand Frenchmen attended a Protestant preaching service near Paris last fall. At Ste. Etienne, 6,000 (including nuns) sat in the rain for the hour-long sermon of Pastor Andre Trocme of Le Chambon, which newspapers the next day printed in full.

For some 4,000,000 Salvation Army adherents around the world, 32,105 officers and cadets, and 15,205 laymen, are employed in full-time leadership.

A Gallup poll, "Do you, personally, believe in God?" got "yes" in Brazil from 96%, Australia 95%, Canada 95%, U. S. A. 94% Norway 84%, Finland 83%, Holland, Sweden, Denmark 80%, France 66%. In the U. S. A. 68% are sure of a hereafter.

# The Gift, the Response and the Task

By JUSTIN VAN DER KOLK

THE occasion which calls us into Christian fellowship today is one of utmost significance. The consecration of men to the gospel ministry, of which this commencement forms an integral part, centers our attention upon the nature of our vocation even as it recalls us to those things which are of first importance in the witness of the Christian to His Lord.

This occasion belongs in a peculiar way to the Church: first of all to the denomination in which God has called us to serve, and beyond that to the Church universal, of which our denomination is a small but important part. The new fact of our day is the deepening sense of the significance of the Church. This recovery has been long overdue. The exaggerated individualism and unwholesome subjectivity that marked the Protestantism of yesterday is happily yielding to a growing appreciation of the fact that God, who does indeed call us one by one, calls us into the Church.

But what is the Church? We pass by detailed discussion to define it quite simply in Reformation terms: "Where the Word of God is truly preached and the sacraments rightly administered—there is the Church." If this be so then our primary task is to be preachers of the Word and ministrants of the sacraments. But in Protestant usage these do not exist apart from one another. And I need hardly remind you that the emphasis has fallen characteristically upon the preaching of the Word. This brings us at once to the words of St. Paul which define the central

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Dr. Van Der Kolk, Professor of Theology at his Alma Mater, gave the address at the Commencement exercises of New Brunswick Seminary, N. J., the oldest theological seminary in the nation.

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theme of our address: "We preach not ourselves but Christ Jesus as Lord, seeing it is God who said Light shall shine out of darkness who shined in our heart to bring the light of the knowledge of the glory of God in the face of Christ Jesus."

We preach not ourselves: it is we ourselves who preach. The line that separates these two statements is a narrow one indeed. The man and his message—is it not impossible to keep these sharply apart? What is so lame and halting, so distressingly dull, as a sermon which is not informed by the passionate spirit of the preacher? Little can happen when the man tries to stand outside his message. St. Paul who says "I do not preach myself" is also heard to say "Be ye imitators of me."

Let us recall the New Testament meaning of preaching. It means, does it not, to announce, to proclaim, to tell forth good news. Preaching is witnessing to what God has done, what He is doing, what He waits to do. Although it is we who do the announcing, we do not announce ourselves. Our arrival on the scene is not quite the signal that calls up the dawn of a new day, although the vigor and idealism of young manhood and womanhood is a mighty power when commandeered by Christ. And in a real sense the Christian leader proclaims his message as certainly through his character as through his speech. Yet, either way he does not proclaim himself. Let me illustrate: An art instructor took her pupil out to paint a landscape. They set up their easels side by side. The pupil cast furtive glances at her teacher's canvas. But the teacher cried, "No, no! Don't paint as I paint. See what I see!" So the apostle saying "Imitate me" surely means: "See what I see that you may be surrendered as I am surrendered; that you may serve as I serve."

But if we are resolved to preach not ourselves but Christ Jesus as Lord we ought to be aware that we may come to this resolution through motives that are less than worthy. We may preach so because our people expect it of us. Now it is just the glory of a worshipping congregation that it is thus expectant. There is surely no superlative wisdom in our own minds that men should desire it. But this Christ we proclaim—truly he is the hope of every heart! But if we proclaim Him only because we have



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been hired to do so, the heart of the matter is not in us. Let a man once say: "We preach not ourselves but Christ Jesus as Lord and ourselves your servants—because you pay our salary"; and he has lost the most precious ingredient of all—the integrity of his own soul. We cannot preach Christ so. Soon we shall find ourselves preaching neither Christ nor ourselves but simply playing back to our people the record of their own opinions which we have gathered through the hidden microphone of our own subconscious. Or again, if we preach Christ only because we wish to appear "orthodox," we are ruled from without by the opinion of men rather than constrained from within by the Love of Christ. "Orthodoxy" is not the highest Christian virtue though the church has sometimes regarded it as such. Down-to-earth honesty and sincerity outrank it. "Blessed are the pure in heart for they shall see God." So speaks the Lord of the Church, the true teacher. He also tells us that the highest virtue is Love. And standing near is Faith—loyalty to Himself. If we are loyal to Christ our orthodoxy is likely to take care of itself. Only He Himself who is the truth can inform our minds. Woe to us if we preach not the Gospel! Woe to us if we preach not the Gospel *for Jesus sake*.

But a man may be moved to preach Christ Jesus as Lord out of despair. He may say: There is nothing else left that is worth preaching; and in so reasoning he is correct. Truly, we live in a day of severe testing and consequently of sharp disillusionment. Our inflated optimism fattened by hopes of what man can make of man in man's own strength has been drastically reduced, having had but little to feed upon. A black frost of disenchantment lies upon our dream—gardens in Utopia. It is notorious that, when the waters of adversity creep up into the fabulous temple of our idols, their feet of clay turn to mud and they topple forward on their faces. Famine, frost and flood have taken the toll of human hopes. And so the logic of history drives men into despair and into this mood of despair the Church is tempted to speak the words: "Why not try God? Everything else having failed you—why not try God?"

There lies here a perversion of the gospel so subtle as easily to

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escape detection. For it is most surely true that our first awareness of the holiness of God makes itself felt in a very great uneasiness, a moral distress, yes even a "sickness unto death." It is doubtful, however, doubtful in the extreme, whether this holy despair that turns us genuinely to God and that genuinely betokens the activity of the Holy Spirit can be equated with the despair that arises, let us say, out of a contemplation of the horrors of atomic warfare. Moreover the reduction of God to a useful commodity is impossibly absurd. Beyond that, a negative message can never be the full Christian message. We do not answer despair of human values by desperate counsels of negation. The blighting of all fair hopes is not consonant with the spirit of Him who said, "I am come that they may have life and have it more abundantly." The Kingdom of God which He announced is not a Kingdom man builds, but it is by God's grace a Kingdom into which men may enter and know fulfillment. If the positive message of God's Love is unable to convince men—much less will a message that finds its roots in human despair convince them. At any rate, in the matter we have no choice. We preach not ourselves nor our despair, but Christ Jesus as Lord.

But is a man then to preach Christ Jesus as Lord out of a sense of duty? Is he to put his back to it saying: "This is indeed a difficult thing to do but I've taken my vows to do it and I'll go through with it?" Now duty is a sturdy virtue and we do stand under orders. But duty is not the first word nor the last in the Christian's communion with His Lord. We do not start with a task but with a gift. We do not end with a command but with a promise and a blessing. It is true, we cannot have the gift without the attendant task. But the task without the gift leaves us both without a true Christian word and the will and strength to proclaim it. "O Lord," cried St. Augustine, "command what thou wilt and give what thou commandest."

The most constant temptation of all is that we should preach after the manner of the Pharisee: which means that while truly and with deep personal conviction we preach not ourselves but Christ Jesus as Lord we cannot add the decisive phrase—"and ourselves your servants for Jesus's sake." This is the sin of good people, and a very real temptation of a church that seeks to escape

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the world by supposing that it lives above the world. It is right that we should be genuinely grateful for what God has done for us in Christ. He has given us light, hope, joy and peace. But then we are likely to think that these are our own possessions rather than the recurring gifts of God. And thinking they are our own we pray: "We thank thee, Lord, that we are not as other men—confused, despairing, fearful, lonely." We are likely to regard the church as a holy island set down in a sea of evil secular activity. However, we are not in the world to condemn the world but that the world may be saved by the gospel of Jesus Christ of which we are humble spokesmen for Jesus's sake. It is always well for us to remember that we have this treasure in earthen vessels, that our lives participate in the brokenness of sinful existence. Paul in verses following closely upon our text confesses—"I am harried, perplexed, persecuted, struck down." He did not see himself as lifted above the actual dilemmas and ambiguities of existence. He lived far less securely than those to whom he preached. But we turn to one greater than Paul who said, "The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many." It is through the power of that victorious Son of Man that Paul finds his situation transformed, so that he can say, "harried but not hemmed in; perplexed but not despairing; persecuted but not abandoned, struck down but not destroyed."

But to come now to the positive side:—how are we to preach Christ—from what motives, by what power and to what end? What was it that made Paul a preacher? Many things surely: the compulsions of Love, the compulsions of gratitude, the compulsions of the Holy Spirit. But the crisis of his life, the event dividing it into before and after was the transforming experience on the Damascus road. From this event Paul moves both backward and forward. He moves forward in the dimension of existence: from henceforth he owns himself to be a new creature and Christ his Living Lord. In the dimension of theological interpretation he moves both backward and forward. He moves backward to the historic life of the Incarnate Lord who lived, taught, healed, suffered under Pontius Pilate, was crucified, dead

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and buried and rose again the third day. But behind the Incarnate Christ to the pre-existent Christ and behind that—"O glory of the lighted mind"—to God the Father who in the beginning commanded light to shine out of darkness. The light that flooded Paul on the Damascus road was the gift of the creator-God who in the beginning, having wrested the cosmos out of formless chaos, had illumined it by the divine word. And the dark heart of Paul lying in the grip of law and sin and death is recreated, set at one with the purposes of God, delivered out of bondage into freedom because it has been invaded by the light of the knowledge of the glory of God in the face of Christ Jesus. It is this light to which Paul bears witness by reflecting it into the world. It is this light which enables him to interpret not only what is past but what is to come. It is this light which keeps him buoyantly joyous, irrepressibly hopeful. And this is why he does not preach himself but Christ Jesus as Lord and himself only the slave of men for Jesus's sake.

Preaching arises out of our grateful response to the creative-redemptive act of God. It is the expression of a heart seized by Christ and gladly surrendered to Him. Whether we bear our witness from pulpit or desk or pew, we speak that which we have heard and bear witness to that which we have seen.

This primacy of the divine revelation, this rooting of our message as of our lives in the before-handedness of God, this basing of everything not upon ourselves but upon the divine act,—this is the distinguishing mark, the radically new dimension of the Christian message. All that we announce is predicated upon the divine overture: "Seeing it is God."

It is to this divine revelation that we respond in faith. Where there is no prior revelation there can be no faith. Prof. Tillich reminds us: "You cannot have appearance without a being that appears, or knowledge without a being that is known or experience without a being that is experienced"—or faith, we might add, without a God who reveals Himself. This elemental truth is sometimes forgotten and faith reduced to sheer subjective feeling. But it is possible for us to have faith only because "light has shined into darkness," only because "God has visited and redeemed

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his people"; only because "the Word became flesh and dwelt among us"; only because "God was in Christ reconciling the world unto Himself." The divine revelation is wrought out in historic deed and response to it must also take place in the dimension of history—which means that it can never be subjective without also being objective. Faith becomes actual when we by decision participate in the event, that is when we stand within the Kingdom of God which Jesus Christ established and into which He calls us through the Holy Spirit.

The revealing act is the redemptive act and the redemptive act is the creative act—the act whereby God creates a new situation into which we enter by faith, into which we enter by responding to the gracious call of God. The content of this creative-redemptive act of revelation and our response to it is what Protestant theology calls "*justification by faith*." This is "The Protestant Principle which neo-reformation theology is making central once again. Its central significance if I rightly understand it, is this: we are established in righteousness by being called into a new relationship with God. On its negative side this principle rules out all reliance upon merit. It repudiates as idolatrous all attempts to possess God. The historic protest was spoken against an apostate hierarchy which claimed to possess the divine essence in scholastic theology and the grace of the Redeemer in a sacramentarian ecclesiology. But this protest must be spoken with equal fearlessness against all attempts to possess God whether it be to possess Him externally in Scripture, creedal formulae, sect, church and sacrament, or whether it be to possess Him subjectively in mystical experience, personal piety, and conceptual rational images. On the positive side justification by faith means utter reliance upon divine grace and a humble waiting before God. It means that righteousness is a gift which is to be had only when God draws near to us in Christ for only thus can we discern his demands upon us. Only in the new relationship which is established from his side do we have the will and strength to live out these demands. To be justified by faith means that in God's sight we have become new creatures in Christ.

The Protestant principle of justification by faith sees the mean-

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ing of faith in New Testament terms. Here it does not mean primarily intellectual assent although this cannot be sharply excluded; neither does it mean adherence to static formulas nor reliance upon a magical infusion of sacramental grace. The meaning of faith is nowhere more suggestively expressed than in the Royal Invitation: "Behold I stand at the door and knock. If any man will hear my voice and open the door I will come in and sup with him and he with me." Faith means these four things: it means awareness that God in Christ stands at the door of life and knocks; it means trustful decision, saying yes to God and no to self; it means grateful receptivity, to receive the gift of new life and the promises of life eternal; it means fellowship achieved through obedience. It is this faith which brings us into right relationship with God and with our fellow men.

So far we have spoken of the gift and of the response. Now let me speak briefly of the task that comes with the gift: "ourselves your servants for Jesus sake." "What?" we say, "and is there nothing in it for us. May we not be allowed a tiny morsel of vain-glory now and then. Must we answer each of our admirers at the door on Sunday morning as Luther is said to have done: 'you need not tell me that it was a good sermon. The devil told me before I got out of the pulpit.' Ourselves men's slaves for Jesus's sake? Come, come! this is quite too much! Slaves! yes they'll make us their slaves readily enough They'll let us carry the whole load!"

All right—that will do—that's quite enough! Now let us think not of ourselves but of others and of Christ. We are called to give our witness to a world that has lost its way. If shocks of doom have power to recall this world to God, if fear of the future can return men to sanity, if loneliness can bless or confusion bring sight, then we should indeed be healed. But these things cannot rescue. The world knowing well the terror of its gods is reduced to despair. The Christian reads history differently and says: "Knowing the terror of the Lord we persuade men," for "The Love of Christ constraineth us." The Kingdom of God is a Kingdom of Love and only through love may men be brought into it. And this is why we are to be the slaves of men "for Jesus's sake." "We are united," says Emil Brunner "with every other human being through



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love; not by our love—how could we be capable of this!—but through the love of Christ . . . Decision for Christ means practically: being present for, and at the disposal of everyone who needs us.”

But such loving is a costing task. Are we good enough to discharge it? Here again we cannot suppose that our own love is sufficient unless it is fed by the living fountain of divine love. We cannot generate light ourselves; we reflect the light that shines into our hearts. We do not originate that kind of love which the New Testament calls “Agape;” we let it cut its channel through our lives. No age passes without calling out those who will allow the tides of the world’s anguish to course through their hearts. These are the men who, overcome by the tragic sense of life, weep beside the waters of Babylon. They live and die darkly. But equally God does not allow an age to live without calling to Himself those through whom the tide flows the other way— whose hearts are the channels of his divine Compassion for the healing of the nations. Supremely in His Son and in a lesser, broken way through the lives of those who march under Christ’s banner, He keeps love coming into the world. These hearts too are broken—broken into by God’s grace—invaded from above, thrust through, but pure and useful. Through such, God redeems His world. Preaching is the utterance of such hearts. To this task of announcing His glad evangel God has called you, my young friends, who soon shall be the servants of Christ’s Church. To the task God calls us all. May he give us grace to preach not ourselves, but Christ Jesus as Lord.

And in this task may we be sustained by Christ’s living Presence. When we fail, may He give us strength to rise again. And if we should be tempted to fling ourselves away from this costing task, may the vision of “That strange man upon His cross” haunt us, until penitent we return to him to receive forgiveness and to find ourselves re-established in our calling through his commandment: “Feed my sheep.” Blaise Pascal once wrote: “Jesus will be in agony until the end of the world. We must not sleep during all that time.” No, we must not sleep during all that time. We shall not sleep, for dawn has come: “Seeing it is God . . . who hath shined into our hearts.”



# A Black Sheep In the Academic Flock

WILLIAM J. MOORE

AS ONE moves in college circles he quickly senses the unfavorable status of religion. In church colleges where education and religion must get along together they associate often not as warm friends but as stiff, formal acquaintances or in a Jacob-Laban atmosphere of suspicion. Sometimes, indeed, there is the condition that has come to be branded in recent international relations as a "cold war." To say the least, there is an academic coolness towards religion even in many schools supported by the church. Religion does not receive the same favorable consideration in the college program as history, economics, science, and the other fully-respectable disciplines.

## I—WHAT IS WRONG WITH RELIGION?

The attitude of educators towards religion can be explained somewhat by reference to the limitations of the church and its representatives.

Sectarianism has something to do with it. If we ask educators to give consideration to the Christian religion and the church, they might well respond, "What church? What kind of Christianity?" A fragmented Protestantism is not a respectable and impressive claimant for academic recognition.

Ecclesiastical politics puts religion in a bad light. The educational Isaac is loathe to bestow his blessing when he observes that while the hands are the hands of a religion teacher of good academic standing the voice is the voice of the denominational bishop or the state secretary or some zealous layman-philanthropist to whom

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Copernicus, if he ever should learn about him, would look like a dangerous modernist. Some college administrators have learned to their sorrow that in making a concession to the department of religion they allowed an ugly ecclesiastical camel to get his nose under the academic tent.

At least occasionally educators have received a bad impression of religion from the professors of religion.

I've heard it said of a graduate student in seminary: "He's intelligent, but he isn't practical enough and he doesn't have the personality to be a successful minister. Perhaps he'll make a teacher."

The colleges must share the blame for the poor quality of some teachers. The salaries offered are frequently too low to support a man of ability and ambition. If the teacher of religion is worth as much as a mediocre carpenter or plumber he is encouraged to go out and take a reasonably good church.

Let me say in passing that to do a good job of teaching religion the professor needs to have a more thorough graduate preparation and to read more books in his field to keep abreast as he teaches than do some of his colleagues in the teaching profession.

There is an opinion current in academic circles that courses in religion are not as good in content as others. Sometimes credits in religion cannot be transferred at their full face value. There is a suspicion that courses are taught with a narrow sectarian bias and that they are largely sermonic. They are treated in places as the character-building phases of the curriculum and, being taught by hybrid minister-teachers, they have difficulty winning recognition for solid scholarly content.

For various reasons courses in religion are not standardized across the country as some other courses are. For example, the course-titles "Freshman English" and "Zoology I" represent about the same content from Maine to California. But what goes into "Freshman Religion" or "Bible I"? The various denominations through their church colleges would do well to attempt to standardize college religion on an interdenominational basis.

There is a prevailing opinion among educators that religion is

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essentially irrational. No wonder. A daily newspaper that comes to my home for many weeks has carried sensational announcements informing people about certain itinerant evangelists who boast of their achievements in fasting and working miracles. The sane and wholesome church program is recognized usually by a slight, inconspicuous reference to the regular Sunday services.

From the fundamentalist evangelist and the hill-billy faith-healer to Rudolf Otto and the extreme Barthian come testimonies that add up to an interpretation of religion as fundamentally irrational. Certainly contemporary educators have some grounds for thinking that religion does not belong in the category of respectable, rational studies in the college curriculum.

Recently I heard a philosopher described as "a blind man looking in a dark room for a black cat that isn't there"—and a theologian likewise as "a blind man looking in a dark room for a black cat that isn't there," with this important difference in his case: the theologian finds the cat! If the righteous philosophers scarcely are admitted to respectable academic company where shall the theologians appear in the estimation of educators?

### II—ARE THE EDUCATORS BLAMELESS

The attitude of educators towards religion can be explained somewhat by reference to their own limitations.

I have known of an occasional professor even in a church college who had a definite anti-religious bias, manifesting a Dewey-like contempt for what the noun "religion" stands for, though perhaps appreciative of the qualities connoted by the adjective "religious." Such opposition is, of course, rare.

However, there are many who appear to be indifferent to religion. It doesn't seem to them to be important. They were appointed probably because of training in some specialized field, the administration not considering Christian conviction of primary importance in a teacher.

Some have a peculiar sentimental attitude towards religion that is at least as damaging academically as open hostility. Religion is like art and music and poetry. It adds a nice flavor to life. It would, in fact, be desirable for everyone to have a little religion. But religion, like measles, is caught, not taught. You get it when

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you are exposed in church services or prayer meetings. It belongs to a different order of experience from that of a substantial college course that demands clear thinking and calls for patient and industrious study habits.

The ignorance of college teachers concerning the church and religion is sometimes abysmal. I once heard a teacher in a so-called church college telling some students why he didn't go to church. When pressed he admitted that the particular church to which he appeared to be allergic was one he knew when he was a youth some thirty or thirty-five years earlier. But I don't think a church as monstrous as he described could exist then or now anywhere on earth or in heaven or even elsewhere.

The root of the trouble is not so much a matter of character and personal devotion on the part of educators. It is something that belongs primarily to the realm of the academic. Higher education in America, though in the beginning characterized by a pronounced bias in favor of religion, has become progressively secularized. Today higher education is prejudiced against religion. The general educational system furnishes norms of standardization and patterns of thought that affect profoundly the destiny of the individual college units, church and other, within the system. Educators in a church college do their graduate work usually at large universities, state and other, where religion is conspicuous by its absence from the curriculum, where the undergirding philosophy of education is patently secular. Trained in secular universities teachers carry into church college faculties the spirit of the larger and more "respectable" institutions. I think I know teachers in Christian colleges of high morals and even of genuine Christian devotion but yet academically they are committed to a secular philosophy of education.

### III—TOWARD A RAPPORT OF EDUCATION AND RELIGION

If religion is to receive the respectable consideration accorded history, science, and similar subjects it will be necessary for education and educators to be oriented favorably to religion.

It is too much to demand that educators in secular colleges have an understanding and appreciation of religion and a personal dedi-

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cation to Christ. But we should expect nothing less than that of colleges that serve the church.

Trustees and administrators should pledge the school to a Christian philosophy of education. Teachers should be active members of the church, dedicated to Christ. Teachers should be required to study the Christian religion as a prerequisite to teaching in a Christian college. Faculty members together should work out ways in which they can cultivate a rational student faith and through their students serve the church in building a Christian world.

Perhaps faculty and trustees together in seminars occasionally could study basic problems of religion and education and plan in a cooperative way how to make a Christian higher education a reality.

Religion must have more than sentimental approval in a Christian college. It must have academic recognition. Educators in a Christian college must, of course, be consecrated churchmen, but they should also be informed about the Christian religion and be committed to a philosophy of education that is Christian, as distinct from the Dewey-dominated secular philosophy of education that prevails in the academic world at large.

If religion receives the consideration granted other subjects it will be necessary for religion to be oriented favorably to higher education.

Religion in academic circles must be above narrow sectarianism and cheap ecclesiastical politics. The teacher of religion should have the most thorough preparation and in addition should have the qualities of a good pedagogue. The courses in solid content and in manifestation of scholastic competence should be the equal of any in the curriculum.

We may agree with Wm. James that there are varieties of religious experience and that a valid relationship with ultimate reality might be attained through extravagant and bizarre experiences. The Holy Roller might have something. But if we want to gain recognition for our religion in the world of scholarship we will need to take our stand definitely on the side of the rational in religion. Those features distinctive of the Holy Roller kind of religion cannot be related happily to the world of scholarship.

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We need to interpret religion in terms of values for living, personal and social values. We should encourage the best of scholarship in biblical studies and in church history. Theology should be related adequately to the best teaching in psychology and philosophy. As far as they can be used with effect we are bound to employ scientific methods in discovering truth.

We cannot harmonize higher education and religion where religion is narrow, where religion is sectarian, where religion tries to sustain a medieval world-view in a scientific age, where religion splits life into the sacred and the secular and asserts categorically that to be religious means to deny the values inherent in the world around us.

In short, we can have a rapport of education and religion when educators are sincere Christians committed to a Christian philosophy of education and when the religion that is thus related to education is rational.

### IV—THE IRRATIONAL CORE OF A RATIONAL FAITH

What do we really mean by a reasonable religion and a rational faith? Are we to understand by this "rational faith" a faith that justifies itself to the mind of sophisticated modern man? A faith that is fitted into molds prescribed by an institution outside of and at points at variance with the church? Would religion perforce be obliged to change its character if the standards of education should undergo modification? Has the church nothing to say to the school? Has faith no wisdom of its own to contribute to the wisdom of this world? Or is the mighty church of Christ to be a suppliant begging indulgences of the modern educational colossus?

Perhaps Paul was on the wrong track, but it never seems to have occurred to him to ask the Stoics or the Epicureans, Agrippa or Caesar to bestow favor on Christianity by trying to fit it into their thought-molds. He saw clearly that their standards and his gospel were irreconcilables. To the so-called wise and mighty the gospel appeared foolish and weak.

In a recent work, John Knox comments as follows on Paul's foolishness and wisdom: "When he (Paul) says that Christian faith is foolishness, he means that it includes a much richer and

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fuller body of belief than can be justified by human wisdom, and that we cannot escape the option of either affirming the inadequacy of this wisdom or else of surrendering precious, indispensable and, to the Christian, self-evidently true elements of faith. There are some few but decisively important items of vital belief about which this can be said: every effort to prove them, that is, every attempt to establish their truth on universal and unquestionable grounds of reason and experience has both of two effects: first, it fails (one finds one cannot prove them), and, secondly, the attempt weakens the force of the beliefs themselves. . . .

"But, says Paul, this foolishness is not the foolishness of ignorance or of intellectual irresponsibility or laziness; indeed, it is not foolishness at all. It is the wisdom of God. And here he means something like this: Wisdom, without the so-called folly of faith, fails even to be wisdom. The task of wisdom is to give an adequate and rational account of the world and the meaning of human life. It is likely to begin by seeing that faith is not rational and that therefore it must be excluded from such an account; but it will end by discovering that reason is not adequate. Wisdom thus finds itself rejecting what wisdom itself cannot dispense with. The lower wisdom aims at logic and sacrifices adequacy; the true wisdom aims at adequacy, and discovers a deeper logic." (pp. 6-7, "The Revelation of God in Christ" in *The Gospel, the Church, and the World*, Vol. III of the Interseminary Series.)

In our quest for truth we bring the best of modern literary and historical skills to bear on the Bible. When we have cleared away the debris and set the data in order we are confronted with a tremendous reality, *the revelation of God in Christ*. We go to the church with our critical acumen and sift the wheat from the chaff and when we have stripped from the church the faulty accretions of the centuries, it still remains *His* church, set for the building of the kingdom of God on earth. We feel that we are true to our best selves as rational creatures when we approach these great realities of our Christian experience in the spirit of rational inquiry. But eventually we are forced to recognize the limitations of our intellectualism.

How can we give full meaning to faith in God if our conclusions



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are reached only by scientific methods and the strict canons of logic? What is rational about my belief in the coming of the kingdom of God and in the Christian hope of personal immortality? What wisdom of schoolmen is there or what common sense even is there in a Christ on a cross?

At the core of even a rational faith is a quantum that is irrational. The faith of a Christian if it retains its meaning and vitality cannot be made completely rational according to the norms set by the wisemen of this world. But should we Christians therefore be apologetic? When Paul referred to the preaching of the gospel as foolishness by contemporary standards, he wasn't the least embarrassed. For this which is foolishness to men is in reality the wisdom of God. The Christian religion cannot be squared with the world. Not because of its inferiority, but because of its superiority to the wisdom of the world.

The wisdom of the world needs the revelation of God in Christ to complete it. The human wisdom that knows not God cannot make the best sense out of the world. What the scientist observes through the microscope and the telescope may have more meaning if he postulates God. The historian who leaves God out tells a story that is only partial. If we carry into ethics and psychology and sociology the basic concepts of the Christian faith we have a lamp to our feet and a light to our pathway. People who have denied themselves and dared to live like Christ have found an abundant life. Actually, as Stanley Jones has pointed out, the kingdom of God is realism, not impractical idealism, but stark realism. It works. It makes sense out of life. Some of our leading scientists are alarmed at the prospect of entering the atomic age without God and Christ giving direction to our thinking.

Let us be frank. There is at the core of our faith something irrational, something that cannot be made to conform to the standards of the wise men of this world. But let us not be embarrassed by that. Paul wasn't. This which looks foolish to the wise is really the wisdom of God, a higher wisdom, and the educational system that is rooted in a Christian theology is superior to one that is secular. In addition to furnishing a youth with information and equipping him with skills it can lead him into a far more significant

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understanding of his world. It can give him a cosmic support for his highest values. It can inspire him with a sense of mission.

In these days and in this country so well-equipped with tax-supported schools, the only justification for the church college is the unique contribution it can make in the field of education in putting the Christian faith at the heart of the academic processes. It can do this with a rational faith, but let us remember that even a rational faith has, by the standards of the wise, an irrational core if it is vitally and distinctively Christian.

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## CONCERNING PREACHERS

Dr. Leslie D. Weatherhead, lecturing on "The Psychology of Sleep" said, "Don't worry about not sleeping. If only you would lie awake happily, you would go to sleep. "Sleep can be used to good purpose, for the mind tends to use the last thought of consciousness during the period of unconsciousness. If preachers go to sleep with their sermon on Saturday night, they can keep the congregation awake with it on Sunday morning."

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## FLASHLIGHTS

Do not apologize for the speech you are about to make; if it needs an apology it should not be made.

It would be lovely and Christian if sharp-tongued persons who boast of being straight-shooters would just be straight and leave off shooting!

Bemoan not thy unworthiness in the presence of men; humility is pride when it seeks display.

# The Student and the Scriptures

W. B. BLAKEMORE, JR.

THE subject which is to be expounded in this short paper is "Making Religion an Academic Discipline in its Own Right." The topic is not understood by this writer as a consideration of the right of religion to be thought an academic discipline. Rather we shall be concerned to explore what it means, and the considerations to be met, if religion is to be an academic discipline in its own right. That meaning can be very briefly stated: When religion stands in the curriculum as a distinct entity it is there for a religious purpose, namely, to further the religious cultivation of the men and women who are students in the courses.

## PURPOSE OF RELIGION IN THE CURRICULUM

This right of religion, which is its own right, is analagous to the rights exercised by the various sciences and humanities whose place in the curriculum goes unchallenged. The professors of the various sciences make no apologies for the fact that the function of their studies is the scientific culture of their students. The professors of letters and language do not hesitate to proclaim their function of promoting literary and linguistic culture. The professor of art who does not conceive himself to be engaged in a work of aesthetic cultivation would be a philistine indeed. The professorial philosopher who passed by the cultivation in his students of the love of wisdom would be a true barbarian. The professor of religion who is not at the work of developing the religious quality of his students is ultimately on the side of the demons.

To assert that religion shall be an academic discipline in its own right is to plead for more than the inclusion of the relevant data from religion in the teaching of history, literature, art, or political science. These subjects cannot be taught without reference to

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religion, as one of the opinions handed down with the recent Supreme Court decision on "released time" religious education makes clear. But in those terms religion appears in a curriculum, not in its own right but in terms of the right of the social sciences and humanities to include all factors which have relevance to their own historic existences. To introduce religion only on these considerations is to fail to introduce religion on its own terms of religious cultivation.

### RELIGION SUBJECT TO RATIONAL INQUIRY

On the other hand, religion can come within the category of the academic disciplines only in terms of the academic life. It can be part of the curriculum, even in its own right, only in so far as it meets the obligation implicit in the idea of an academic discipline, that is, if it is understood that the academic procedures of rational inquiry can play a role in the furtherance of the religious development of the student. Religion can be admitted to the academic circle only if it is believed that the individual mind, unfettered by outward pressures and freely asserting its own responsible authority, has the right to approach the material of religion. Any religion which asserts that its substance—its Scriptures, its creeds, devotional materials, liturgies and codes of morality—are to be held not subject to rational scrutiny has no place in the academic life on any terms at all. If it is to be asserted that when the express products of the religious life—that is, what has been said, spoken, written or done openly in the name of religion—are subjected to rational inquiry the result is destructive of the religious development of a student, the forces of religion had best retreat from the academic circles at post-haste and establish open warfare. For the very heart of the academic life is free inquiry. The establishment of religion as an academic discipline in its own right means, therefore the right of religion to use the processes of free, rational inquiry for the promotion of the religious life.

The interpretation of religion in terms of which it can be the subject of inquiry by a student is one which recognizes in past religious experience some character commensurate with contemporary experience. If religion has no such character, historic materials

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cannot become, even by a rational approach, accessible to a contemporary mind. But when religion is recognized functionally, as the process of discovering the integrity of the values which are found initially in the specialized areas of human life, it is immediately recognized that the religious products of the past result from a level of experience in which the contemporary man is likewise engaged in terms of his own experience. Every past integration of values constitutes both an option and a challenge to the man now engaged in discovering the unity of his life's experience.

### STUDENTS NEED THE RELIGIOUS CLASSICS

There is room in a short presentation to elaborate in terms of the curriculum only the central implication of what has been said. All of the products of the religious life need to be brought under rational scrutiny. But there is one group of materials which offer the superlative opportunity for the academic pursuit of religion. There is a stream of literature, rooting in the Bible, but continuing in post-biblical writings, which are the classic utterances of men who have gone through the process of re-evaluating their values and discovering a new integrity of value. The clue to religious efficacy in academic circles lies in giving the students an opportunity to get directly at these primary sources of the religious enterprise, the biblical and post-biblical scriptures. Just as the literature of England and America, rather than grammar, is the material *par excellence* for the academic pursuit of literary and linguistic competence, and just as the writings of the philosophers, rather than formal logic, is the material *par excellence* for the pursuit of philosophic virtue, so the religious writings, rather than the expository and hermeneutic disciplines, are the materials *par excellence* for the furtherance of the religious growth of the student.

I have, in a sense, become increasingly Campbellite in respect to Scriptures, and that on the basis of experience. If only they can be read without benefit of mediation through some other personality, without the intrusion of introduction and interpretation, without the professorial personality standing between the student and the writings, will they reach their fullest religious power.

A dozen years ago my convictions in this regard were frustrated

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by the lack of any procedures whereby religious writings could be made directly available to young people. The basic problem has been, and remains, getting at the material in its primary form. At the Sunday school level the quarterlies got in the way. In the young people's group, while the contemporary topics were important, they crowded out the truly religious encounter of the mind with religious ideas. In church the specific purposes of worship and preaching fractioned the Scriptures into pericopes and kept the comprehensive impact of the material at considerable remove. And in seminary, God help us, in seminary five hundred courses stood in the way. Even in the Biblical department, linguistic and critical matters were put first. The courses in Biblical interpretation were first concerned with the principles of interpretation, not with meeting the religious literature; we were told how to interpret the Bible. On every side the religious writings were used on some one else's terms—the terms of the linguist, the Biblical scholar, the theologian, or the minister. Necessary as their work is, they remained ultimately "let and hinderance." And it is precisely without let or hindrance from any man that an old-line Campbellite always wants to get at the Biblical, and post-Biblical products of religious experience.

### TEACHING EXPERIENCE WITH THE SCRIPTURE

In the past dozen years there have been experiences which have alleviated earlier frustrations. The first came in teaching a group of high-school age in a church well-known to be liberal. In this church, however, there was the criticism found in many churches, that the church school was not teaching enough of the Bible. My liberal attitudes responded to this challenge in very certain terms. I decided that for our class the Bible would become the sole subject matter without the benefit of quarterly or commentary. We started in, and in several weeks, the class had read aloud together every line of Mark and most of John. We stopped to discuss whenever the class was moved to discuss. The procedure was most enlightening. The high-school group proved to be no "push-over" when it came to the basic religious issues. There were never-to-be-forgotten sessions. Two alone can be mentioned. An issue that was raised very early was the relative statures of John the Baptist and

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Jesus of Nazareth. This is surely a problem which raises central issues for the Christian mind. That high-school class remains the setting in which, in my experience, the problem was most directly engaged in personal terms by the participants to the discussion. When we came to the episode of Jesus withering the barren fig-tree, the group plunged right beneath the science-religion dispute to the moral question of Jesus' right to perform such an act. The question of miracle did not concern them. Miracle or no miracle, the deed was, to their young minds, one which needed to be explored and judged, not piously accepted without investigation.

It was several years after the experience with this class that I discovered a similar technique of direct encounter with literary materials being employed in the now famous Great Books courses of the University of Chicago. The technique has significance far beyond any particular list of Great Books. It is applicable to any meaningful literature, any writings in which there are profound discussion to be brought to clear consciousness. Two years ago, we introduced the method in the Disciples Divinity House, in company with students from Meadville Theological School, in order to build familiarity with the English Bible. The student response indicates the value of a procedure of direct consideration of primary resources as the way in which to truly appropriate them. This spring I am engaged in a similar work with a group of laymen in Chicago who on their own initiative asked to be led in such an experience. The group, by the way, is made up entirely of Presbyterians!

## NOURISHMENT AT RELIGIOUS BIRTH

What has been here said does not contradict the usefulness and validity of all the introductory and interpretative disciplines that cluster round and about the focal religious documents. Those disciplines are all indispensable. What has been asserted is that it is not these disciplines which give meaning to religion. It is religion which gave them their *raison d'être* and their meaning. What has been said does not exclude what can be said about the place of religious matters in other subjects of the curriculum, nor what can be said about other ways of approaching religion, nor what must



## THE STUDENT AND THE SCRIPTURES

undoubtedly be said of the importance of a college as a Christian community. I am not even asserting that the procedure of direct engagement with religious documents will be the answer to the tricky question of when this or that student will come alive to the religious issues of his own life. Students will continue to come alive religiously in all sorts of places; in summer conferences, in bull sessions, in contact with their own critical experiences, in the experience of love, and so on. What I do believe is that when the religious birth of a man occurs, whatever he has within him of religious culture will nourish his new found state. I believe also, that the richest soil which the academic world can contribute is, in practical terms, the religious classics. In and of themselves, they are not enough, but they are, from that standpoint which is concerned for rational procedures, the central opportunity, and until they become themselves the object of our student's own rational considerations, religion has not been made an academic discipline in its own right.

\* \* \* \* \*

## IN KIND

At the Reverend Cabot's School for Young Gentlemen, established in Boston about 1710 for the sons of the more prosperous farmers of the vicinity, all tuition fees were paid in kind. Tuition for the rudiments of reading, 'riting, and 'rithmetic was "five busels of corne and as manie of potatoes each seasin or edequit substitution." For first-year Latin the cost was "ten stoute fouls, a haff dossen jugs of sidar and three hames." For those eager to broaden out with history, geography, and a "smattering of theolojy" the cost rose still more: "six hames, six sucklings, ten fouls, and ten peks of potatoes the yeer."—*Jordan, New England 1691-1789.*

# News From the Boards on College Matters

THE PRESBYTERIAN CHURCH, U. S. A.

THE colleges related to the Presbyterian Church, U. S. A., are busy because they are full. Reports indicate that more candidates for Church Vocations in our undergraduate bodies than at any time in many years, perhaps ever. This year the Seminaries benefited too. After very lean years due to the war, all of the seminaries report an increased enrollment. This is vital to the life of our Church. We need 400 new ministers for replacements every year. We have been producing about 200 by graduation from the Seminaries. In addition we have Presbyterians graduating from interdenominational institutions, but even then, the supply in quality and quantity, is far short of the need. The Seminaries estimate, on basis of inquiries to date, a real increase in enrollment in the fall of 1948. We have reason to be hopeful about our Church Vocations situation.

All College Administrators are reading the Truman Report on Higher Education. Will it become law? How will it operate? Just what does it mean? There is no disposition, I think, to oppose the goal of making Higher Education available to more of the people. There are many questions about the way the program is to be administered. Our aim is to do such an effective job in the Christian Colleges that the Church and the Nation will see that Christian Higher Education is essential to our on-going Democracy.

## THE EVANGELICAL UNITED BRETHREN CHURCH

The Evangelical United Brethren Church, formed by the merging of the Evangelical and the United Brethren Churches in November, 1946, has eight colleges and three theological seminaries. The total assets of the eleven institutions amount to \$16,412,815.69. Of this

## NEWS FROM THE BOARDS ON COLLEGE MATTERS

amount, \$13,636,615.29 constitutes the college assets and \$2,776-200.40 constitutes the seminary assets. The colleges have 274 full-time faculty members and the theological seminaries have 21, making a total of 295 faculty members. The present enrollment in the colleges is 4,808 and in the seminaries 165, making a total of 4,973 students. There are 341 ministerial students in the colleges and 165 in the seminaries, making a total of 506 ministerial students. In addition, there are 32 others studying for missionary work or other full-time Christian service.

### THE PRESBYTERIAN CHURCH IN THE UNITED STATES

The colleges and theological seminaries of the Presbyterian Church, U. S., are owned and controlled by the Synods. The Executive Committee of Christian Higher Education of the General Assembly, located at Louisville, Kentucky, provides information, inspiration and guidance to the Synods and their institutions. In the past ten years real progress has been made.

The 15 colleges now hold property valued at \$16,091,556 and endowment, \$17,371,452—an increase in total assets of \$5,643,465 since 1939. During that period also debts of more than \$700,000 have been paid. All but three of these colleges are now fully accredited by the Regional Association of Colleges and Secondary Schools. The colleges now have 722 professors in their faculties with 8,188 students.

The six junior colleges have property valued at \$2,932,430 and endowment of \$782,066—an increase of \$1,519,336 in 10 years. The junior colleges have 157 members of faculty with 1,816 students.

The 4 theological seminaries hold property to the value of \$2,152,759 with endowment to the amount of \$4,872,941—an increase in total assets in 10 years of \$2,013,346. They have 67 members of faculty with 435 students.

### THE PROTESTANT EPISCOPAL CHURCH

Student enrollments at Protestant Episcopal colleges and seminaries have definitely increased during 1947-48.

Realizing that the mission of the Church to colleges and universities must include faculties and administrative officers as well as

## CHRISTIAN EDUCATION

students, the Division of College Work of the Protestant Episcopal Church held a national faculty conference last December at Greenwich, Connecticut. The result of this conference was the formation of the National Association of Faculty Episcopalians. The basic purposes of the Association are as follows: (1) To promote a sense of companionship among those engaged in scholarly pursuits who have a common realization of loyalty to Christ and a common appreciation of the beliefs and practices of the Episcopal Church. (2) To encourage one another to make plain within the academic framework our faith in the centrality of God in human thinking and action; and our common concern that this centrality be recognized in education. (3) Through publications and conferences mutually to enlarge our knowledge of the Christian religion and of its relevance to the whole field of intellectual and moral affairs. (4) To deepen our own devotional lives; to make them honest, mature and consonant with modern knowledge.

### THE DISCIPLES OF CHRIST

Total enrollment of the Board colleges of the Disciples of Christ has increased from 14,120 in 1945-46 to 22,510 in 1946-47, a gain of almost 60 per cent. This percentage is slightly higher than that for the entire nation. During the same period the number of students dedicated to full-time Christian service increased 16 per cent.

Financial achievement as well as enrollment shows large gains. Gross assets reached \$47,000,000, an increase over last year of \$7,500,000. Income, due to student fees, a little more than doubled. The total was \$10,750,000.

### THE COLORED METHODIST EPISCOPAL CHURCH

The colleges of the Colored Methodist Episcopal Church, five in number, report for the academic year, 1947-48, a total of 4,982 students in all divisions. Approximately 2,500 of the students are enrollees of the regular term; some 1,500 are registrants in summer schools; 500 are counted in Extension Schools; and approximately 500 are taking Special Veterans Courses. Over last year, the men increased 26.8%, the women 5.9%, veterans 9.4%, with the over-all increase amounting to 14.5%. Graduating classes for 1948 will number approximately 375.

## NEWS FROM THE BOARDS ON COLLEGE MATTERS

An additional fifteen will graduate from the *first* class of the Phillips School of Theology, established three years ago for ministerial training. The number of graduates represents an increase of 42.5% over 1946-47.

The financial situation is indicated by an increased receipt from student fees of approximately 60%, but of general income of only approximately 20%. Meanwhile expenditures increased, over the previous year, approximately 30%. The effectiveness of financial controls, and the efficiency of administrative skill is attested to by a general report of solvency in every college, but with a margin of safety, or difference between income and expenditures, of only approximately two per cent.

### THE METHODIST CHURCH

Methodist educational institutions comprise 17% of the church-related schools, colleges and universities of America. These institutions enrolled during the school year, 1946-47, a total of 208,665 students, as compared with a total enrollment of 118,000 in 1941, an increase of 76%. In the same year, 2,165 ministerial students were enrolled in Methodist theological schools. In the current year, 1947-48, the enrollment is 2,210.

Of the living Bishops of the Methodist Church, 95% were educated in whole or in part in Methodist schools. Of the 1,163 Methodist ministers listed in *Religious Leaders in America*, 74% hold degrees from Methodist colleges and 80% of those with theological training received that training in Methodist theological seminaries.

### THE EVANGELICAL LUTHERAN CHURCH

The Evangelical Lutheran Church, with headquarters in Minneapolis, Minn., has two theological seminaries, with 174 attending, five senior colleges, with an enrollment of 5,164 and five Junior Colleges and Academies, with 868 on the campuses.

### THE CHURCH OF THE BRETHREN

The Church of the Brethren a year ago merged her five general boards into one over-all board known as the General Brotherhood Board. The various areas of concern are cared for by five commis-

## CHRISTIAN EDUCATION

sions. Christian education, including the Church School, camps, age groups, literature and higher education, is under the direction of the Christian Education Commission. The presidents of the six colleges and of the seminary constitute what is known as the Association of College Presidents. They hold at least two annual meetings for study and conference. They bring their recommendations to the Christian Education Commission.

The six colleges participate in the General Conference budget to the amount of \$45,000 annually. Each college also receives substantial support from the individual congregations in the particular service area of each college. The total amount received by the six colleges from individual churches amounts to from \$25,000 to \$40,000 annually.

### UNITED PRESBYTERIAN COLLEGES

There are five such institutions related to this denomination. They are as follows: *Westminster*, New Wilmington, Pa. The enrollment, second semester, 1,175 (before the war 700)—25 per cent are United Presbyterians; 25 per cent Presbyterians; 13 per cent Methodists, with 37 per cent divided among 23 other denominations. The college plant is listed at \$1,672,250. The endowment stands at \$824,453.

*Muskingum College*, New Concord, Ohio. Robert N. Montgomery, President. The enrollment, second semester, 926 (before the war 700)—34 per cent United Presbyterians; 14 per cent Presbyterians; 24 per cent Methodists, with 28 per cent divided among 23 other denominations. The college plant is listed at \$1,892,706. The endowment stands at \$931,865.

*Monmouth College*, Monmouth, Illinois. Dr. James H. Grier, President. The enrollment for the second semester, 862 (before the war 500)—22.5 per cent are United Presbyterians; 20 per cent Presbyterians; 21 per cent Methodists; 37 per cent divided among 32 other denominations. The college plant is listed at \$1,547,755. The endowment stands at \$1,915,989.

*Tarkio College*, Tarkio, Mo. Dr. M. Earle Collins, President. The enrollment for the second semester is 346 (before the war 250)—29 per cent are United Presbyterians; 13 per cent are Presbyterians; 22 per cent Methodists, with 35 per cent divided

## NEWS FROM THE BOARDS ON COLLEGE MATTERS

among 34 other denominations. The college plant is listed at \$523,419, while the endowment stands at \$654,809.

*Sterling College*, Sterling, Kansas. President, William M. McCreery. The enrollment for the second semester is 329 (before the war 250)—49 per cent are United Presbyterians; 12 per cent are Presbyterians; 15 per cent Methodists and 27 per cent divided among 35 other denominations. The college plant is listed at \$378,557, while the endowment stands at \$460,849.

In the denomination's World Wide Christian Advance program, \$500,000 is earmarked for the colleges. This is being distributed as it is received. In each instance it is expected to be used for buildings—at Sterling, a library; Tarkio, a science hall; and dormitories at the other three colleges.

### THE UNITED LUTHERAN CHURCH IN AMERICA

Christian Career Conferences have been held at the fourteen colleges and at summer schools and camps. More than 700 contacts for Christian life service have been made during the past six months. The enrollment at nine seminaries is 332 undergraduate and 151 graduate students. Twelve non-Lutheran denominations are represented. By 1950 it is expected that the enrollment will reach 400 in the undergraduate division. The enrollment in the fourteen colleges is 10,727 in comparison with 9,066 last year, an increase of more than 18% while the increase of the whole country is only 12.5%. It is anticipated that in 1950 a campaign will be conducted for these colleges and seminaries with a goal of \$600,000,000 for buildings only. Only six of the 23 institutions have indebtedness. The Board is developing its program of Church Fellowships for graduate students, preparing for service in some phase of the whole program of the whole Church. This will help answer the cry of more Christian teachers for the church colleges.

### THE CONGREGATIONAL CHRISTIAN CHURCHES

The Department of Higher Education of the Congregational Christian Churches sponsors the higher educational interests of the denomination, including 59 centers of Ministry to Students and 17 colleges of the Congregational Christian College Council, 6 American Missionary Association colleges, 2 junior colleges and 10 seminaries. The 17 colleges of the CCC have a combined



## CHRISTIAN EDUCATION

enrollment of 11,350, combined endowment, investment in buildings and campuses of \$42,500,000. Budgets for 1947-48 total \$8,133,000. There are 452 students in these colleges who are preparing for the ministry or other church vocations. Congregational Christian Colleges and Seminaries have no organic relationship to the denomination. Each is governed by its own self-perpetuating board of trustees and any denominational representation on these boards is by courtesy. Direct church support, therefore, has been relatively small, but individuals have been generous.

### THE NORTHERN BAPTIST CONVENTION

The Northern Baptist Student Aid Fund has established fifty college scholarships to be awarded each year to the most promising current Northern Baptist high school graduates. There are fifteen four-year and thirty-five one-year awards, ranging from \$300 to \$500 per year. The awards are based upon evidence of potential Christian leadership and outstanding mental ability. Mental tests, the American College Board Examinations, high school transcripts, rating scales of principals and pastors, and personal interviews were employed in making the selections.

Conferences on the Ministry, to which outstanding Baptist college students are invited, have been undertaken by the Northern Baptist Board of Education. The students selected for attendance come from the colleges of several states around the place of Conference. Selection is made on the basis of the demonstrated leadership, Christian interest and high character, personality and academic qualifications necessary for effective leadership in the Christian Church of tomorrow.

*Conference on the Administration of Church-Related Colleges*  
Green Lake, Wisconsin June 24 to 29, 1948

Sponsored jointly by the Disciples, United Presbyterians and the Northern Baptist Convention with representatives from the Southern Baptist Convention and Presbyterians, U. S. A.

The conference, comprised of three workshops, will be under the general direction of Dr. Donald Faulkner, past president of the National Protestant Council.

## NEWS FROM THE BOARDS ON COLLEGE MATTERS

1. Educational Administration (for presidents and trustees)  
Director: Dr. Aaron J. Brumbaugh, Vice-President of the American Council on Education.
2. Management (for business managers)  
Director: H. C. Gregg, Comptroller of Syracuse University.
3. Public Relations (for directors of public relations)  
Director: Louis W. Robey, Vice-President of Marts and Lundy Inc.
4. Educational Philosophy (for leaders in Christian Education)  
Director: Dr. B. J. Mulder, President of the National Protestant Council on Higher Education.

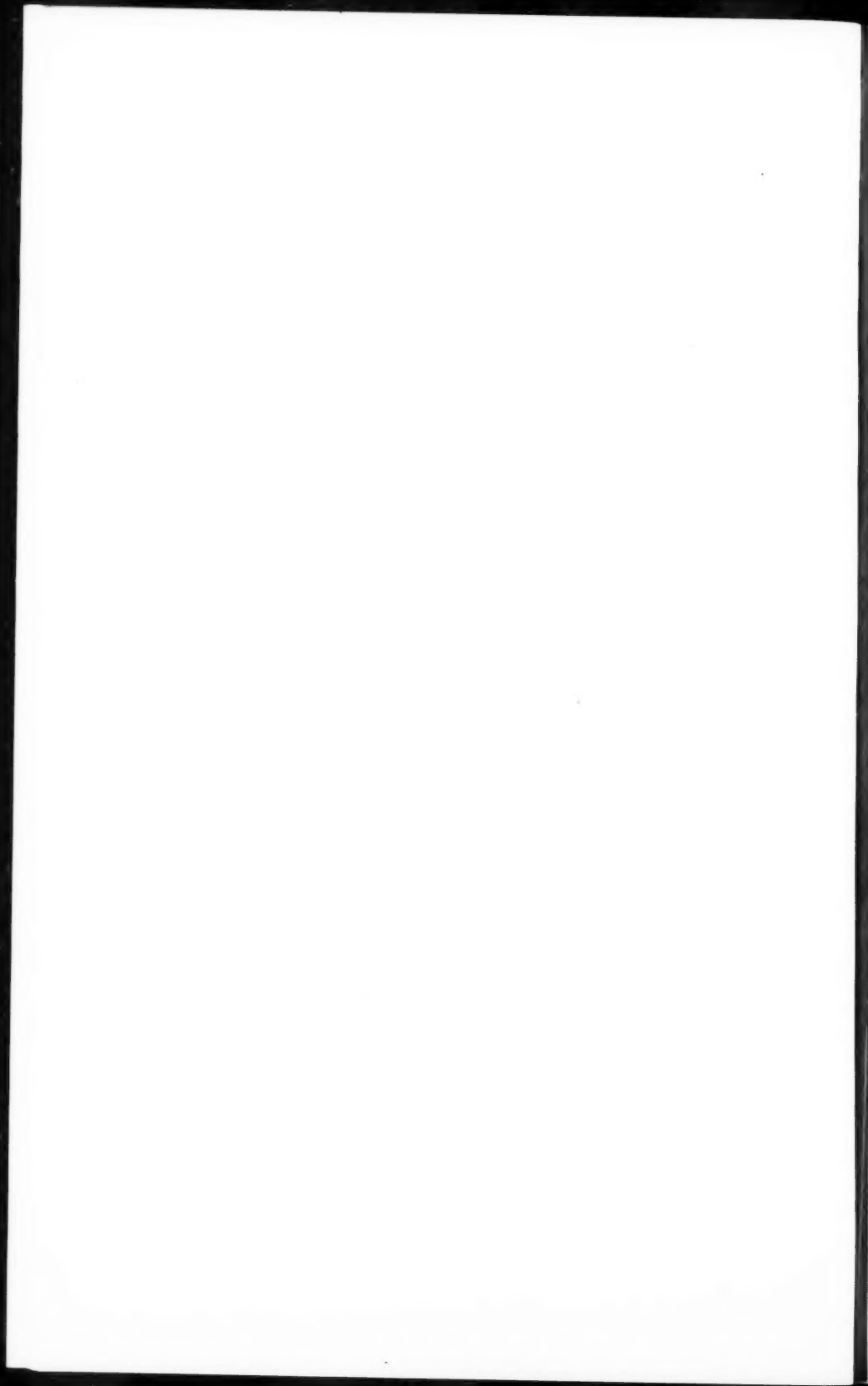
## THE REFORMED CHURCH IN AMERICA

The Reformed Church in America (often called the Dutch Reformed Church) is a small denomination of 175,000 members. The Communion has two theological seminaries: New Brunswick, at New Brunswick, N. J., the oldest school for theological instruction in the nation, and Western, at Holland, Michigan. These schools annually on the average graduate enough men to supply the growing needs of the Church. An A. B. degree, or its equivalent, is required for admission.

The Church has a junior College at Orange City, Iowa, with an enrollment of 185, and two Colleges, Hope, at Holland, Michigan, with 1,220 in attendance, and Central at Pella, Iowa, with 495 on the campus. Property at Hope is valued at about \$3,000,000 and at Central, \$1,000,000.

All of these schools stand in close relationship to the Board of Christian Education through the Educational Institutions Committee, composed of the Presidents, three other members of the Board and the General Secretary. All presidents are members of the Board by election of the General Synod. In the last fiscal year, May through April, the Board distributed almost \$160,000 to the schools for current expenses, as well as over \$600,000 of United Advance Funds for building and re-building programs.

The Board grants Student Aid Scholarships for ministerial, missionary, medical missionary students and prospective Christian Education directors. An average of 45 are helped each year.





# CHRISTIAN EDUCATION

A JOURNAL OF CHRISTIAN HIGHER EDUCATION



WHAT THE COLLEGE HAS DONE FOR THE CHURCH

RELIGION AND EDUCATION

A LAYMAN THINKS ON CHRISTIAN EDUCATION

THE KISS OF DEATH

A PHILOSOPHY OF CHRISTIAN EDUCATION

VOL. XXXI, No. 3

SEPTEMBER, 1946

NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

## NATIONAL PROTESTANT COUNCIL ON HIGHER EDUCATION

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(Continued on Inside Back Cover)

